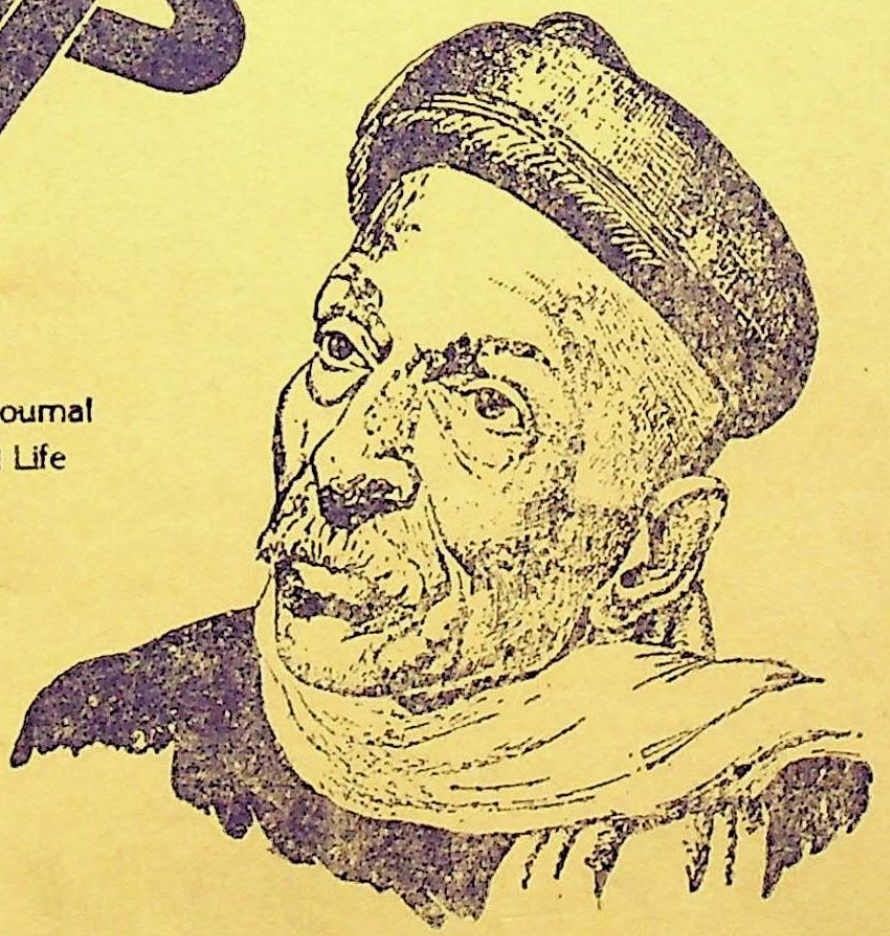
SARASWAT BANK 7/91

PATHWAY TO GOD

July 1991

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXV · July 1991 No. 4

PRAYER

नमोऽस्त्वनन्ताय सहस्रमूर्तये
सहस्र- पादाक्षि- शिरोरु- बाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्र कोटि- युग धारिणे नमः ॥

Obeisance to the eternal Puruṣa.
He is infinite,
He has thousands of forms.
He has thousands of feet, eyes,
heads, thighs and arms.
He has thousands of names.
He is the supporter of thousands
of crores of of Ages.
Obeisance to Him.

PATHWAY TO GOD

(Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : **Prof. B. R. Modak**, M. A , Ph D

Vol. XXV July 1991 No. 4

CONTENTS

	Prayer	i
	Editorial :	iii
1.	The Epistemological and Metaphysical Aspects of Ranade's Philosophy -Dr. G. N. Kudargi	1
2.	Mantras and their Significance in Spiritual Life -Swami Mukhyanandaji	33
3.	One God, One World, One Humanity -Shri K. K. Adkar	55
4.	Book Review Traditions in Sādhanā -Dr. R. I. Ingalalli	62
	Quarterly Report	

Annual Subscription

Bharat (India)	Rs 15-00
Foreign	Rs. 50-00 (By Surface Mail)
Single Copy	Rs. 5-00

Editorial

Rational Mysticism

'Rational Mysticism' may appear to be a contradiction in terms but Prof. Ranade has clearly pointed out that there is nothing miraculous or mysterious about it. "Mysticism denotes that attitude of mind which involves a direct, immediate, first-hand, intuitive apprehension of God," Mysticism signifies a restful and loving contemplation of God. It implies a silent enjoyment of God.

Mystical experience is too great to be described in words. This ineffable character of mystical experience is clearly linked with its intuitional character. Intuition penentrates and lies at the back of Intelligence, Feeling and Will.

Prof. Ranade has given five 'noble truths' of mystical life. They are as follows -

1. Incentives to spiritual life.
2. Necessity of moral preparation.
3. Nature and function of the spiritual teacher
4. Meditation on the the Name of God, and
5. Consummation of spiritual life in a variety of super-sensuous experiences.

Right from the ancient times thinkers have enumerated incentives to spiritual life such as calamity, disease, weakness and death. In addition to these there are incentives like the transitorlness of life and awareness of sin. Prof. Ranade has classified the incentives into various groups such as psychological, philosophical and ethical.

A survey of Prof. Ranade's writings reveals the great importance he attaches to moral preperation for mystical life. He insists that development of virtues is absolutely necessary not only for entering into spiritual life but also

for developing it and ultimately for making oneself perfect in it.

The first quality necessary for a spiritual aspirant is introversion "Our senses have been created by God with a tendency to move outwards. It is for this reason that man looks outside himself rather than inside himself. Really a wise man, who is desirous of immortal life, looks to his inner Self with his eye turned inwards." The self can be reached neither by much discourse nor by keen intellect, because self-realisation is super-intellectual.

The only means of realisation is meditation on God's Name imparted by the spiritual teacher. The spiritual teacher teaches the disciple the proper method of spiritual meditation. The teacher, who has himself walked on the spiritual path, takes the disciple step by step on the journey of spiritual perfection.

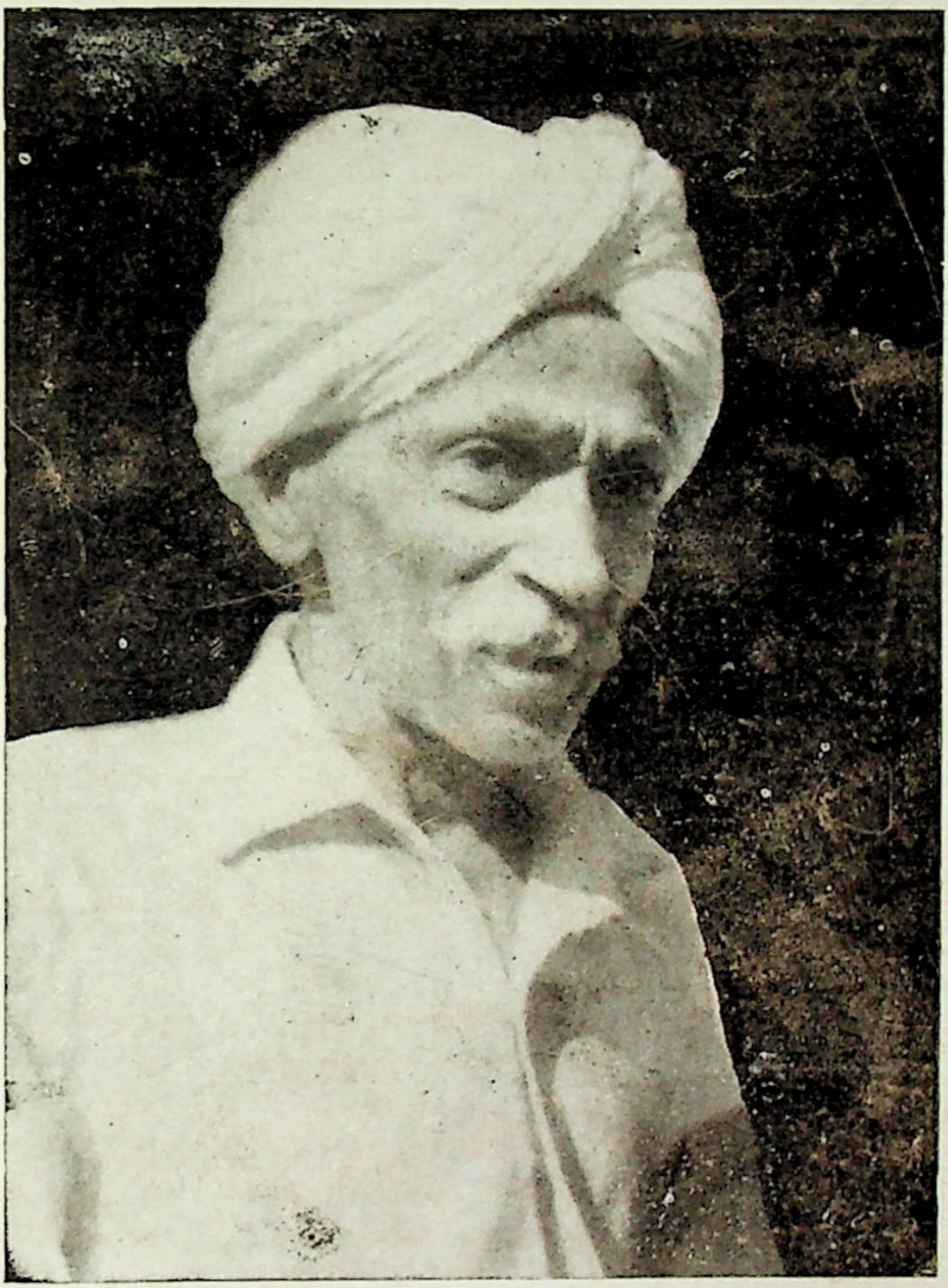
Prof. Ranade has said, "A person who seeks realisation must spend the major part of his time in the contemplation of God It is his business to be merged in God, If however any time remains on hand, he must learn and teach philosophy, which would enhance his intellectual grasp and make him socially useful."

Spiritual practice leads to a variety of super-sensuous experiences. They are related to light, colour, form, sound, fragrances, sweet taste and touch of God. They resemble sense experiences but in fact they are super-sensuous.

Pref. Ranade says that God-realisation is not an event but a process. He calls it 'Asymptotic Approximation. The devotee on his spiritual pathway comes closer and closer to God. Such is the gradual and progressive Realisation.

ॐ

Shri Gurudeo Dr. R. D. Ranade



Born :

Jamkhandi

3-7-1886

Samadhi

Nimbal

6-6-1957

THE EPISTEMOLOGICAL AND METAPHYSICAL ASPECTS OF RANADE'S PHILOSOPHY

—Dr - G. N. Kundargi

A. The Epistemological Aspects

Epistemology or Theory of knowledge discusses such questions as : What is knowledge ? Is knowledge a means or an end ? What is Truth ? What are criteria of Truth ? What is valid knowledge as distinguished from invalid knowledge ? What are the sources of knowledge ? Can we ever know anything with certainty ? What is the relation between knowledge and reality ? What are the relative functions of reasoning, intuition and sense-perception in the allotment of Reality ? What is error ? What are the theories of error ? etc.

Indian philosophical systems pay great attention to epistemology. Generally knowledge is taken as a means for the attainment of the supreme reality. The Advaita of S'ankarācāryo regards knowledge as the only means for salvation. Some times knowledge is regarded as an end in itself. Knowledge and Reality, thought and being are identified.

According to Ranade, Jñāna or knowledge means spiritual illumination. It is not the philosophical knowledge or intellectual conviction. Ranade stresses (intuition realisation of God. But he does not exact the intuition at the expense of the logical. As we have said earlier, intuition does not contradict intelligence, feeling or will, but it lies at the back of them all. It is a direct, firsthand.

Immediate apprehension of God It is not a knowledge by description (i e. it is not dependent on knowledge) of truth. It is knowledge by acquaintance (i. e. it is indepen, dent of knowldge of truth). It is not spatial juxtaposition but it is 'diving deep in to the Real duration'. It is a sympto thic approximation to Reality.

Different systems of Indian philosophy recognise different pramāṇas. What is pramāṇa ? Normally it means a source ef knowledge. But according to Ranade it means a criterian of knowledge as well. He says :

".... A distinction is often made between sources of knowledge and validity of knowledge, i e, as to how we gain knowledge and what test we apply to determine its validity. The schools of empiricism and rationalism in Western philosophy hold that experience and reason are respectively the sources ef knowledge. These schools have their own criteria of determining the validity ef knowledge Thus for the empiricism the validity of knowledge consists in the capacity of its being given in sense experience and for rationalism in clearness of ideas. In Indian philosophy on the other hand, the sources of knowledge and the test of its validity are fused in that whenever we speak of a means of knowledge, it implies a means valid knowledge (Pramāṇa)."[1]

• The Cārvāka recognises only pratykṣa pramāṇa. The Vais'eṣika recognizes two, namely, pratyakṣa and anumāna. The Sānkhya thinkers put forward three pramāṇas : pratyakṣa, anumāna snd s'abda. The Nyāyāyikas admit four pramāṇas : Pratyakṣa, anumāne, s'abda and upamāna. The Prābhākara school of Mimāsā says that there are

1. R. D. Ranade : Vedānta, The Culmination ef Indian thought (Bharatiya Vidya Bhavan, Choupathy, Bombay – 7) p. 36.

five pramāṇas, namely, pratyakṣa, onumāna, s'abda, upamāna and arthapatti. whereas the Bhaṭṭa school adds one more i. e anupalabdhi. Dr Rande reduces all pramāṇas to one, namely, pra yakṣa. By pratykṣa he means the supreme Vedāntic criterian. viz. **Anubhāva**. It is Atindriya pratyakṣa. He say(that pratyakṣa includes anupalabdhi, as anupalabdhi is only absence of perception. Upamāna is a case of anumāna only. It is an inference by analogy. Similarly arthapatti is implicative inference. It can not be regarded as an Independent pramāṇa Even s'abda comes under pratykṣa, because s'abda or revelation is afterall the result of God-experience, As Ranade puts it : S'abda-pramāṇa would only be a ritualistic dogma unless we mean by s'abda the eternal sound which can be validated only by 'Anubhava'.[1]

According to Ranade inferetence gives us only a partial understanding of reality. Judgement and inference are only appearaces and not reality F- H. Brandley has rightly remarked that truth always falls short of reality. Anumāna or inference, therefore, is invalid.

S'riharṣa like David Hume, questions the valicity of Induction, He says that the concept of Vyāpti on which the whole theory of inference is based is unsatisfactory. From the observation of a number of cases it wo'nt be possible to arrive at vyāpti. It is impossible to know every individual- past, present and future. From observation of 'same' instances, we cannot take a leap to a general rule. Without Vyāpti no inference is possible. Commenting upon the sūtra 'Tarkāpratiṣṭhānāt' S'ankara combats logicians by using logic. His purpose is to defend 'insight' or Anubhava.'

---

1. Ibid. p. 39.

According to Ranade pratyakṣa in the sense of Aparokṣānubūti is the only pramāṇa, pratyaksa is immediate apprehension of reality. It is the beatific visicn of God. Intultion is its genesis and beatification the culmination. As we have seen earlier, intuition is a facelty of supersensous experience. It is aroused in us by proper spiritual initiation and practice.

In normal sense-experience, each sense-organ has a specific function which it discharges. The eye can only see and not hear. The ear can only hear and not see. There is no inter-communicativeness in ordinary sense-experience.

But in super sensous experience there is inter-communicativeness. The eye can see as well as hear or smell or taste Any sense organ does the work of any other sense organ. This is not perception but apperception. It is the function of the brain. It is centrally initiated. It is the synthetic unity of apperception.

In his **Critique of Pure Reason** interestingly Immanual Kant, while speaking about the process of knowledge and Transcendental Deduction of the Categori es, speeks in a similar vein. He says that the sense data or, appearances received from the external world are synthesised by Synthetic Unity of Apprehenssion. Synthetic Unity of Reproduction and Synthetic Unity of Recognition and that at the back there is transcendental Unity of Apperception or tho Self.

The other psychological characteristics of mystical experience are continuity and growth. We have analysed these characteristics earlier.

In the 'Theory of knowledge' we discuss different criteria to examine the validity or otherwise of any given experience. A criterian must be self-evident. That is, it should not require the help of anything else for its revelation. It should shine in its own light. For example, to show that there is the sun in the sky, it is not necessary to bring a lantern and show the sun. Further the criterian must be comprahensive. That is, it should be very wide and all inclusive. in his **Appearance and Reality** F H Bradley mentions internal systematisation and comprahensiveness as criteria of reality. For Kant universality and necessity are the criteria for synthetic judgements 'apriori'.

The realist demands correspondence between internal perception and external reference. The pragmatist asks for satisfaction, workability etc. And Idealist streeses coherence. Thus arise the well-known theories of Truth, Correspondence, Pragmatism and Coherence. Professor Ranade is not satisfied with either of these theories of truth or criteria' He says that these are mouthpieces of the metaphysical assumptions underlying them and hence not of much use, though they throw hints as to what is expected of a real experience.

According to the correspondence theory, a judgement to be true must faithlully represent the external reality. The external reality must exist independently of all experience. Dr Ranade criticises the correspondence theory as follows :

He says that the credentials of the theory of representation are not satisfactory. How can an idea represent a physical object ? An idea belongs to the internal world, whereas a physical thing belongs to the external world.

With a view avoid the difficulty, Bishop Berkeley reduced all physical things to mental states. He said : "Esle est percipi" i. e. existence of a thing consists in its being perceived. But we have a fresh difficulty.

Leibnitz had put forward a principle. It is called principle of the identity of indiscernibles. It means that every point of space is filled only one. It implies that no one thing is like another. Ranade implies this principle to the time series instead of the space series He says that every moment of time is filled only once. If this is so, how then can one idea be just like another idea ? The consequence is that ideas will compete with one another in truely representing another idea. Though there cannot be an exact representation, it will be only more or less faithful. In that case there will be a hierarchy in the ideas. The idea going nearest the thing will be supposed to be the truest Thus there is no absolute correspondence but only an approximate one.

There is another difficulty. Technically it is impossible to ascertain the correspondence. Because it involves either a circular argument ot an infinite regress. A resembles B How? Because B resembles A. A resembles B because of the similarity S. What is the similarity between A and S ? It is S1. What is the similarity between A and S ? it is S2. And so on ad infinitum.

Therefore Dr. Ranade concludes that the correspondence theory does not help us to know that we are in possession of truth.

Ranade uses the word correspondence in the sense in which Kabir used it. Kabir says that there is perfect purity between internal perception and external perception in the case of a God-realiser. When a spiritual teacher has seen

any mystical form inside, he is able to see it exactly out side, The internal and external perception of God are exactly alike. This is the element of correspondence In mystical experience

For the pragmatist, there is no intrinsic necessity in truths. There is no absolute truth. The true is only the expedient. It depends upon yielding maximum combination of satisfactions. We must be content with what works. The object throughout evolution and in the greatest part of human life has been not theoretical truth but practical success. The criterion is utility or workability. It is relative, One thing is not just true and another just false. Things or ideas will be more and more true as they confer greater and greater utility. Truth will be the most useful not only for one persou but for the maximum number of persons. The ethical counterpart of the position is the doctrine of the greatest good of the greatest number

Dr. Ranade has no sympathies with the pragmatist criterion As the criterion is relative, it ultimately depends on individual idiosyncracies. There is no standard unit of happiness agreed on all hands. Theories from 'homo mensura' to 'theo-mensura' prescribe their own units,

However. Ranade says that the pragmatists' criterion of satisfaction finds a place in Anubhava. The mystical experience confers on the mystic beatification happiness per excellence. This happiness is not sensual pleasure Nor is it the intellectual happiness. It is the bliss of a saint.

The hedonistic calculus speaks of quantitative differences in pleasure. It aims at the greatest amount of plesaure. It does not recognise differences in quality. But

Dr. Ranade is firm in saying that difference in kind must be accepted among pleasures. Intellectual pleasures are higher than sensual pleasures. And the bliss of a saint is stil higher than intellectual pleasures. Beatification is thi highest happiness. It constitutes the ultimate and of all mystics.

Coherence theory was developed in the nineteenth century under the influence of Hygel and the associated school of idealists For an Idealist, reality is ideal. Truth is not constituted by the relation between a judgement and something else, a fact or reality, but by the relations between judgements, Truth is internal consistency or harmony of idea of themselves.

This Theory avoids the difficulty, as to how we could know that judgements corresponded to something which was not itself a judgement. It was held that to say a judgement was true meant that it fitted into a coherent system with other judgements.

Coherence admits of degrees, From this it follows that a judgement can be more or less true. It is impossible to attain a completely coherent system. Hence no judgement is absolutely true. But some judgements are more true than others This is so because they approach the ideal.

Professor Ranade contends that though this theory claims to be free from the defects of correspondence and utility theories, it has its own difficulties. Here also approximation in the resort : a thing more or less true as it is more or less coherent. The most coherent is the most true But absolute coherence is not knowable, because the knower will remain outside the coherent system. Further judgement are true not because of their

relation to something objective which is not itself ar judgement.

However, Dr. Ranade remarks that if coherence rises to the level of transparent coherence, where the knower, knowledge and known become one, then it is nothing else than Anubhava,

Mystical experience includes an element of coherence, because it demands that whatever is experienced forms a systematic whole. In this system the whole of reality is neatly arranged along a central principle or a central thread namely, God. God is sūtra in which all small and great things of the world are threaded. As Professor Ranade says :

".....the macrocosm is fully present in the microcosm The microcosm..... fully reveals the presence and the power of God."[1]

Further a mystic sees God in a symmetrical and harmonious fassion. Professor Ranade writes :

"..... Proportion, symmetry and harmony are the essential features of the form and experience of God."[2]

God not merely runs through the universe as the cohering principle but knows it to be so, because self-consciousness constitutes this evrybeing,

But human experience is limited,. It is finite. It is more or less coherent. It exhibits various degrees of in-

---

1. Pathway to God in Hindi Litera, p. 241.
2. The Bhagavadgita as a Philosophy of God-realisation, p. 269.

coherence. (Mark degrees of incoherence and not degrees of coherence, because in the system of Ranade Truth it one, though there are degrees of error; coherence is one, though there are degrees of incoherence).

Thus according to Ranade Aparokṣānubhūti or direct immediate realization of God remains the only criterion which combines elements of correspondence, utility and coherence, all their purified form.

We have already disscussed at great length the elements of universality, objectivity and necessity in our First Chapter on "Nature and validity of Mysticism," I am not going to repeat them here.

I have also discussed the problem of self-consciousness i. e. knowability or unknowability of the self in my Third Chapter entitled : " Ranade's Evolution of thought ". Here I shall add the following.

According to the Upaniṣadic thinkers God is not God unless he is identical with self-consciousness. Reality is not reality if it does not express throughout its structure the marks of pure self-consciousness. Existence is not existence if it does not mean self conscIousness. Thus for Ranade as for the Upaniṣadic thinkers self-consciousness constitutes the ultimate category of existence.

Professor Ranade expresses that Western Idealistic philosophers give much importance to Human consciousness. Immanuel Kant made a Copernican Revolution in philosophy when he said that objects have to conform to the mind and not otherwise. He also emphasised the contribution of the mind i. e. the Categories of Understanding as well as the Transcendental unity of Apperception in the process of the knowledge of the external world. "Priority of cognitive

consciousness is the cardinal principles of Idealism" said R. B Perry in his **Present Philosophical Tendencies**.

Dr Ranade substitutes Divine Self-consciousness in the place of human Self-consciousness. Aristotle described the nature of God as Thought of Thought. He characterised that state as theoria. Divine Self-consciousness alone constitutes the foundation and peak of all thought and existence. Here the dtstinction between Epistemology and Metaphysics would disappear as the highest reality is of the nature of thought.

In his book : Critical and Constructive aspective of Prof. R. D. Ranade's philosophy"[1] Dr. B. R. Kulkarni remarks that very often we meet with agnostic tendencies in Professor Ranade's writings. He quotes the following passage from Ranade's **Pathway to God in Hindi literarature :**

"This inscrutability might take any of the following four forms. Then, it might concern itself with the Interminateness of the power as such, and its consequent unpredictability and incalculability. This would be a reasonably scientific attitude. But it may also assume the metaphysical shape of a belief in fetalism and may result in an unpurposive view of the Universe. A Third alternative might take the shape of a belief in a world over or what the Stories cail 'Nature' and may result in some such utterance as 'All that is good to Thee, Oh 'Nature' is also good to me". A fourth might be a man's modst altitude that of resignation or humility or submission to the will of God."[1]

---

1. B. R. Kulkarni : Critical & Constructive Aspects of Prof. Ranade's Philosophy (Academy of Compareiive Philosophy and Religion, Belgaum 1974).
1. Ibid. p. 79

I propose to differ from Dr. Kulkarni. It seems to me that Ranade is merely outlining the various alternatives that could be taken in regard the happenings in nature. He has firm faith in the Lord. He is a bhakta, he surrenders everything to the Lord.

B. The Metaphysical Aspects

What Is Philosophy ? What is Metaphysics ? What are problems of Philosophy? What are the problems of Metaphysics.

Plato long ago said that Philosophy is synoptic vision. It is concerned with the discussion of man his place in the universe his immortal soul, and his ideal society and government. Aristotle defined Metaphysics as a science of qua being. He spoke of form and Matter. Potentiality and Actuality and Development, For Immanuel Kant, Philosophy is criticism of cognition. In the process of knowledge emphasised the contribution of the mind as against the previous philosophers who had stressed the importance of the external world and spoke of the categories of understanding and synthetic judgements 'apriori'. According to Hegel, Philosophy is the science of the Absolute. The Absolute realises itself in the social, religious, political, literary and artistic fields.

In **Contemporary British Philosophy** "Professor C. D. Broad has an important article entitled : "Critical and Speculative Philosophy". Critical philosophy is concerned with the analysis of concepts and propositions used in daily life and in the special science. Examples of concepts are substance, relation, quality. thing and the like. Examples of propositions are : 'Every event has a cause' and 'Nature obeys uniform laws'. Critical philosophy mainly employs the method of Analysis.

Speculative Philosophy on the other hand, is concerned with the nature of Reality as a whole and the position and prospects of men in it. Philosophers like Spinoza, Hegel and McTaggrat do deductive metaphysics, i. e. from self-evident propositions they deduce propositions about the nature of Reality as a whole. For example from One substance Spenoza deduces plurality of attributes and modes. On the other hand, the philosphies of A. N. Whitehead and Samuel Alexauder are called non-deductive metaphysics. They take over the results of the various sciences and add to them religious and ethical experiences. A non-deductive metaphysics may consist of empirical propositiitions. All our some of these propositions may be postulates. Synopsis and synthesis are the special methods of speculative Philosophy.[1]

It is speculative philosophy which is relevent when we discuss the philosophy of Vedanta and that of Professor R. D, Ranade, because both the philosophers of Vedānta like S'ankara, Rāmānuja and Madhva on the one hand, and Professor R. D. Ranade, on the other, are concerned with a world-view, 'weltenschaung' of their own. They discuss the nature of ultimate Reality, the nature of the world and the nature of Self and its place and destiny in the universe. They believe that Philosophy is not merely a view of life. but a way of life.

1. The Nature of Ultimate Reality or God

A. The problem of Categories

The philosophers are described as manufacturers of categories. What is a category? It is "One of a possibly

1. My paper 'The Ethics of Devatma and the Doctrine of Disinterested action in ihe Bhagavadgita in perspectives on the philosophy of Devatma (ed. Mittal, M/s Motilal Banarsi das, New Delhi, 1983 pp. 324-33.

exhaustive set of classes among which all things might be distributed"[1] In this sense Aristotle spoke of the categories. They are : Substance, Quantity, Quality, Relation Place, Time, Posture, Possession, Action and Passion. A category is also defined as : 'One of the 'a prior' conceptions applied by the mind as frames to material supplied by sense."[1] In this sense Kant mentions twelve categories. They are ; I of Quantity : Unity, Plurality and totality.

II of Quality : Reality, Negation and Limitation

III of Relation : Substance and attribute, Cause and effect Community or Reciprocity.

IV of Modality Possibility, Impossibility, Existence Non-Existence and Necessity and Contingency

A category is a way of knowing as well as a mode of being. Hence the doctrine of categories is both epistemological and ontological.

When we say that the summum Genus or Being is the highest category, it is logically valid. When we add to this the nature of Being, the description becomes ontologi cally complete as well, This is what Hegel did. He identified Reason with Being. He said that the real is rational Ranade observes that Kant's approach towards categories was apistemological, while that of Hegel was epistemologico-ontological. There is a third variety. If its all things in the world into pigeon-holes or categories. Things are existentially classified here.

When categories are exclusive of one another and incapable of further reduction to one another, we have the doctrine of pluralism e. g. the doctrine of atomism of the Greeks and that of the vaiśeşikas.

---

1. and 2 Oxford dictionary

in stead of recognising manyreals, sometimes only two realities are taken to be ultimate. Such a doctrine is called Dualism Eg.-dualism of Descartes and that of Sāṁkhya.

Manyness and independence are the essential characteristics of pluralism. Denial of manyness leads to monism directly. Surrendering independence involves an intermediate stage of many inter-related things. The problem of relation creats further difficulties. It leads to monism. Examples of monism are those of Spinoza and S'ankara. The idea of the Good is the Ultimate Reality in Plato, whereas the Idea of the Great or Brahman is the Ultimate Reality in the Vedanta,

In this book **Vedānta : The Culmination of Indian thought** Dr. Ranade reduces all categories such as *D*ravya. Guṇa, Karma, Sāmānya add Abhāva to one category, namely, Dravya. Substance is a self-existing entity. Hence there cannot be many substances. Substance is one. It is Spirit. Ātman. It is Brahman or God.

When Spirit is the only reality the body is mentally reconstructed. There remains no disparity between stimulus and sensation. The mind–body distinction becomes methodological and not existential.

For Descartes mind and matter were two separate Substances. The essence of mind was thinking and that of matter extension. He spoke of the relation berween mind and body as one of interactionism— through the pineal gland located at the neck, In the philosophy of Spinoza we have psycho-physical parallelism. Substance is one. Thought and extension are the attributes of the substance. They run parallel There is one to one correspondence relation between the two. In Leibniz each monad is separate and yet it mirrors the universe from its own stand—

point. God is the monus-monad, who is finally responsible for the harmony among the monads.

As Dr. Ranade regards Spirit as the only substance, the problem of the relationship between mind and matter psychical and the psysical does not arise in his philosophy.

Dr. Ranade has a learned paper. It is entitled : Philosophy of spirit'. It was the presidential Address at the Nagpur Session of the Indian Philosophical congress. In that paper he shows that recent discoveries in modern physics, biology or neurology all tend to prove that spirit is the only reality. James Jeans said that nature is nothing more than waves of our knowledge. Ranade agrees with him in this. This is epistemological idealism. Further, the whole of nature exhibits one continuous stream of life or spirit. This is metaphysical spiritualism. Ranade interprets philosophy as a Spiritual Idealist. As we have seen earlier[1] Ranade started his philosophy with spiritual monadism of Leibniz.

B. Nature and Attributes of God

According to Ranade God is the ontological basis or substratum. He is also the epistemological centre of all knowledge. God's essence consists in presence, power and lustre. He can house in himself all contradictory attributes, because he transcends all of them. He is the greatest of all things and the smallest of things. He is beyond Being. He is also beyond non-Being. He is beyond the senses, the mind and the intellect. He is beyond all perceptual and conceptual knowledge, In Ranade's **Mysticism in Maharashtra** we have the following passage :

---

1. Supra, Ch. III "Ranade's Evolution of Thought"

"Brahman is beyond all relative conceptions, such as existence, intelligence, and happiness as also beyond the opposites of these that are implied in them. It is neither existence, nor non-existence, for it is absolute existence; it is neither intelligence nor non-intelligence as it is absolute intelligence: and it is neither happiness nor misery, since it is absolute bliss"[1]

Is God personal. impersonal or Transpersonal ? Ranade says that there will be four categories instead of three. They will be : 1) God is personal e. g. the view of Madhva 2) God is both personal and impersonal e, g. the views of Rāmānuja and Vallabha 3) God is impersonal e. g. the view of S'ankara 4) God is neither personal nor impersonal. Ranade holds that this is the view of Bādarāyaṇa in the sutra 'Atat' (III. 2. 12). He agrees with Bādarāyaṇa in holding the trans-personalistic view. In his book on Vedanta he points out that the expression (Arūpa) in the sutra III. 2. 14 might also mean Atirūpa or transcendent form. It also means ineffable lustre. God is immanent. He is the great centrifugal and centripetal reality. He sends out and draws in all the existence in the world according to its laws.

S'abda stands for God and leads you to God. It is intermediate between man and God, the saguṇa and the nirguṇa.

C. Criterion & Proofs for the existence of God

In this connection we can bring in the view of Dr. Ranade on Reason. Revelation and intuition. He definitely says that logic or reason cannot give us the true nature of

---

1. R. D. Ranade Mysticism in Maharashtra pp. 147-48

God. We must rely upon the scriptures for the knowledge of God. As Tarka is Apratiṭṣāna, S'ruti is superior to it. But Ranade does not place S'ruti above God. Why is it so? Are not Srutis records of intuitive experiences of our seers? May be that S'ruti is afterall what is heard and not seen. It is a report from the others, through it might be from the Seers. The ultimate test is one's own conviction and experience. Perhaps in this sense he says that the authority of intuition must be regared as higher than the scriptual authority. Intuition is the result of intense meditation on God. Thus according to Ranade Reason, revelation and Intuition stand in an ascending order of value in the matter of God-realization. The real criterion is Anūbhūti. Anubhūti is intuitive experience. It is in the state of worshipful meditation on Saṁrādhana. It is Yaugika pratyakṣa.

The classical arguments for existence of God are as follows :

1. **Ths Ontological Argument** : God is defined as the most perfect being. He possesses all positive attributes. The word positive excludes all evil attributes on the ground that they negative It implies the infinity of God, for there would be an element of negativity in him if he possessed any attribute in any limited degree. Now we have an idea of a perfect being, Existence is a "perfection" or a positive attribute. If we are to avoid contradicting ourselves, we must grant the existence of God.

2. **The Cosmological Argument** : This argument may be summarised as follows :

We require a reason to account for the world. This ultimate reason must be such a kind as itself not to require a further reason to account for it. God is the only being who could be conceived as self-sufficient and so as not

requiring a cause beyond Himself but being His own reason.

9. The Argument from Design

This is an argument from adaptation of living bodies of organisms to their ends and to the ends of their species. This is something very amazing, thousands or millions of cells in our brain are knit together in a system which works. Twenty or thirty muscles are involved in a simple act of sneezing ! Such intricate arrangements seem to suggest that there is an intelligent purposing mind to explain them. It is God.

The "Argument from Religious Experience"

This is, strictly speaking, not an argument but a claim to intuitive awareness. What is meant by the appeal to religious experience is usually the claim in states where the religious emotion is present to have a direct apprehension not based on inference, of the existence and to some extent the nature of God.

It has, however, been objected that the assertion of an intuitive conviction can be of no help in a discussion on the ground that, if I have the conviction already, I do not need to be convinced of it, while, if I do not have it, the mere statement of the fact that somebody else has it will be no ground for my accepting it apart from any argument he may give.

But suppose this situation : A man has a confused and rather feeble intuitive conviction of God. He is aware that what seems to him a reliable intuition may not really be so, and he would certainly not be justified in placing any

considerable faith in the intuition, if he thought himself to be the only person who had it. But if he finds that it is very wide-spread and possessed in a stronger and clearer degree by very many men who in other respects quite specially deserve the titles of good, wise and great, this may well justify him in trusting it.

The fact that very many people have an intuition is indeed hardly likely to convince anyone who has no glimmering of it himself, but even such a psrson will be unreasonable if he takes it for granted that those who have it are necessirly wrong because he has not got it himself He may well be relatively to them in the same position as a tone-deaf man is relatively to a musician.

Intuitive religious conviction has been so widespread and such a dominating factor in the thought of many, we might indeed say "most", who were in other respects obviously among the greatest and best of mankind, and so much the basis throughout history of a whole extra-ordinarily persistent. fertile and fundamental side of life and thought as to constitute e strong prima facie case for the view that there is at least a great deal in it.

In very many cases the intuitive conviction is attained or maintained after a very prolonged meditation on the question and exercises a tremendous transforming influence on the believer's whole life and conduct. If further seems to him "to make sense" not only of his own life but of the whole universe.

The main positive objections to the claims of religious intuition are made by empiricists who assert that knowledge is limited to sense-experience. But the view of empricists cannot be proved, There must be some intuition if there is to be inference at all, and there is no way of determining

by 'a priori' argument in what fields Intuition is or is not possible.

It is said that apparent religious intuition can be explained by psychology. The casual explanations given by e.g anti-religious Freudians are of such a kind that we can say that any belief caused in such a way would be unjustified, and in generalwe may say that a belief due simply to a desire to hold the belief must be unjustified for the person who thus holds it. But the psychologist can have no means of proving that the beliefs are due to the causes he suggests. He can only point out certain factors which might lead people to hold a religious belief even if it were false. The most he can say is that the religious man may have been prejudiced by his desires, not prove that he has been, and the risk of being thus prejudiced by one's desires is present in the case of any argument which leads to a pleasant belief. We are not obliged to abandon all arguments which lead to such conclusions because we may have been prejudiced, though we ought to do our level best not to be prejudised. The same applies to apparent intuitions. And the theist can retort that, If there are some factors which would make a man likely to hold a belief in God, even if it were false, there are others which would make him likely to reject the belief even if it were true.

We may add that it is by no means such a simple task as might be thought to explain religion by a reference to wish fulfilment. Religious beliefs are by no means always pleasant to the person who holds them or is on the verge of doing so. The acceptance of religious beliefs has often exposed those who adopted them to terrible persecution, it has often intensified their sense of sin tlll this became agonizing, it has inspired the dread of hell,

Religious intuition seeks to establish at least these two fundamental beliefs. The first is the belief in the fundamental goodness of reality. this belief is essential to religion in the sense that without it a religious attitude to reality could not be justifiable. For religion is an attitude either to reality as a whole or to the fundamental principle or being on which reality is based, and it could not be desirable to enter into a relation of communion or worship with what was not good.

The second beliefs the belief in a personal God. The religious attitude essentially involves emotions and staes of mind which have only a point and sense as directed towards a being conceived as having attributes, which we can only think of as personal. Here reference is to love, adoration. gratitude and devotion. These are all parts of the normal religious attitude to God, and they are all states of mind which imply essentially at their object a being having at least consciousness and the capacity for deliberate benevolence.

Of the two beliefs just mentioned the first is necessary if the sense of peace and security characteristic of the religious life is to be maintained. and is the most important element in the intuition of the mystic. The second belief will entail the fist If we think of God as morally good and dominating the world to such an extent as at least to secure the ultimate triumph of good over evil, and this is of course the usual view of the theists. Indeed most theists would go further and say that God must be conceived as completely omnipotent If the religious consciousness is to attain satisfaction. God seems to be intuited not only as good but as absolutely supreme.

The Problem of Evil

It is said that the existence of a good and omnipotent God is incompatible with the fact of evil. Such an object-

ion could not indeed at the worst disprove the existence of God, because God might be conceived as limited by external obstacles of some kind so that he could not prevent the evil. But such a conception of God is very unsatisfying to the religious mind, because it takes away God's omnipotence.

A course adopted sometimes has been to declare evil unreal. But if this solution means what it says it is clearly intolerable. For it contradicts either our most certain judgements of introspection or our most certain judgements of ethics. If we say that we did not really feel the pain we thought we felt or commit the sins we thought we committed, then we are contradicting some of our most certain judgements of introspection and memory. If we say that we really felt the pain and really committed the sins but these are not really evil, we are contradicting the most certain judgements of ethics.

A more common and less unpromising solution is to say that much evil is necessary for the attainment of a greater good. This might be thought to imply a limitation of the omnipotence of God, but when philosophers have attributed omnipotence to Him they have usually not meant that He could do things which were logically impossible such as make 2+2 equal 5. But what has usually been meant by calling God omnipotent is that He could do anything which was not logically impossible and that he was not limited by anything outside Himself. God might well be omnipotent in this sense and yet be incapable of producing some kinds of goods without some evil. Similarly He might be omnipotent in this sense and yet be incapable of producing certain goods without incurring the possibility of evil.

The actual occurrence of certain evils and not merely their possibility is justified because it is necessary for the production of good How could there be moral good without temptation and obstacles and therefore without some evil, atleast in the form of pain and thwarting? How could there be love of the highest kind if there were never the slightest occasion for sympathy and self-sacrifice? We must have evil to conquer if we are to have the very great good of conquering it.

This solution would not deny the reality of evil, Evil is there to be conquered. Nor should the solution discourage us from fighting against evil, for evil can only be a means to the good if fought against and conquered.

The belief in an omnipotent and perfect God cannot therefore be dismissed as necessarily impossible because of the problem of evil.

Historically Immanuel Kant has refuted all these proofs, According to him the alleged proofs for the existence of God are really sophistry and illusion, 'Reason has destroyed itself to make room for faith',

Ranade agrees with Kant that the arguments for the existence of God are all invalid. It is one's own spiritual experience which provides a justification for the belief in God, God is not a matter of proof but experience S'ankara in his commentary on the Vedānta sūtras writes that when Bādhva was asked by Bāşkali to expound the nature of Brahman he kept silent. He prayed again, 'Teach me, Sir' The teacher kept silent, and when pressed a second and a third time he said, "I am teaching you, you do not follow, The self is silent." The Upanisad declares that words and mind return, not attaining Brahman. (Yato vāco nivartante aprāpya manasā saha).

2. The Problem of the World

Having discussed the nature and existence of ultimate Reality or God, we have to go to the problem of the World. In his **Constructive Survey of Upaniṣadic Philosophy** Ranade has a chapter entitled : 'The Development of Upaniṣadic Cosmogony'. His book on **the Vedānta** starts with a chapter on 'The Cosmological Problem'. These help us to get Ranade's views on the nature and evolution of the world

The theistic theory of creation in S'vetās'vatara seems to appeal to him. The Upaniṣad discusses the differen views on the creation and criticises them and concludest with its own view. Some peopie say that Time is the cause of the Universe. But the S'vetās'vatara says that Time cannot be the cause of the universe; because God is the very Time of Time, Death to the very God of Death. Nature cannot be regarded as the origin of the world because nature itself is brought to maturity by the presence of God inside it. We cannot regard Necessity and chance as the orlgin of things as they are too fatalistic or too Unphilosophical ways for the explanation of creation. The Elements cannot be regarded as the 'arche' of things for the elements are merely the garment of God, and it is due to His supreme skill in work that earch, water, life, air and space were created, We cannot say that the combination of all these elements is a veritable 'arche' because for these to be combined, we must have an eternal being who is the primal cause of their combination. The puruṣa of the Sāṅkhyas cannot be responsible for creation because he is too free from creation, The Ātman of the Vedāntins is really a powerless, because he is the cause of happinese as well as sorrow. He cannot be respensible for creation. The S'vetās'vatara says that Rudra alone, who rules the world

by his powers, who stands before every being at the time of destruction, and creates the universe at the time of its origin, can be regarded as the creator of all things that exist, He is the supreme godhead to whose power is due the whirling round of the wheel of the universe. He is the supreme cause, the lord of all Souls, of him there is neither generator nor protector, he is the self-subsisting mover of the unmoving manifold, and causes the one primal seed to sprout in infinite ways. Ranade observes that the S'vetās'vatropaniṣad advances a truly philosophic theory of creation, in which all power is ultimately due to a personal God-head who causes the whole universe to move round his finger.

Why does God creat the world ? What is His purpose ? If God created the world for his sport then the questions arise : Was god tired ? Did he need relaxation ?

Is the world an evolution of God ? Is it the transformation of Brahman ? Is the world an emanation of God ?

Ranade does not accept the theory of evolution as put forward by the Sāṁkhyas. Nor does he accept the atomism of Jains and Vais'eṡikas. Does he accept that the world is an emanation of God as plotinus suggests ? That is, is the word like rays of the sun emanated from the universal sun, namely, God ? Or does he say that creation is mysterious and that the ways of God in creating the world are mysterious ? Professor B. R. Kulkarni suggests that Ranade believes in Vicitravāda i. e. the world is a mysterious mode of god. But the late Professor K. V. Gajendragadkar told me that the theory of emanation is one which Ranade accepts. The theory of emanation is a mystical approach. Ranade interprets Plato in a mystical manner saying that the central conception of the theory of Ideas is the Idea of the Good and other ideas emanate there from. He further adds that the theory has a close

parallel to the idea of the great Brahman in Vedāntic philosophy and the manner in which other things stand related to it.

Ranade emphasises that some reality of the world has to be accepted Otherwise ethical and religious practices have no value. Under the Influence of Carlyle he writes that creation lies before us like a glorious rainbow. The sun that made it lies behind. He is hidden from us. But the rainbow reminds us of the Sun behind. Similarly the sense-world serves the function of leading us into the infinite.

The finite implies the infinite. Though Descartes declared 'Cogito ergo sum', 'I think, therefore, I exist' he needed God for the sustenance and continuity of the self. In his **Varieties of Religious Experience** William James writes that there is some kind of uneasiness in us and that we are saved if we establish connections with higher powers. Edward Caird in his **The Critical Philosophy of Kant** suggests that the process by which religious consciousness arrives at the conception of God is not an analytic syllogism but a synthetic one where more is put in the conclusion than in the premises.

Ranade's is the God centered theory. In it everything lives, moves and has its being in God. The world is empirically real, though transcedentally it may be ideal. In sense-experience the reality of the world could never be gainsaid. Only in the ecstatic state the doctrine of appearances would have sufficient justification. In his **A Constructive Survey of Upaniṣadic Philosophy** he writes.

"Every system of philosophy must needs take account of some sort of appearance. From the days of Parmenides Plato and Plotinus to the days of Berkeley, Hegel and Bradley, there has been the same cry. There is an extra-ordinary "moral" meaning in the doctrine of Appearance which critics of that doctrine systematically ignore....."[1]

3 The Problem of self

The doctrine of the self is one of the most important problems of philosophy. All schools of Indian philosophy have paid attention to it Views range from declining any reality to the self to the affirmation that the self alone constitutes the sole reality. There is no self doctrine put forth by the Buddhists. This is the negative notion of the self. The Mīmāṁsakas put forward a positive one. According to Prabhākara self is Jada. It is devoid of consciousness. The Nyāya-vaiśeṣikas posit an eternal and infinite self. It has conciousness as an adventitious quality. Kumārila another Mīmāṁsaka regards the self as a fully conscious entity. The self in Vedanta is not merely fully conscious but also self-conscious. In his book on the **Vedanta** Ranade analyses these views critically, suggesting his own views on the problem.

Some philosophers hold the view that the soul is atomic infinitesimal, others contend that it is omni-present and infinite. He criticises both the views. Agreeing with Bādarāyaṇa he says that the self is non-spatial. It has no spatial quality at all. It is greater than the great and subtler than the subtle; Mahatomahīyān anb Aṇoraṇiyān In modern terminology the proposion 'soul is extended' is neither true nor false. It is a non-proposition.

---

1. P. 232

Ranade regards transmigration as a mere mode of speech. If the soul is identical with God and all-pervasive, the doctrine which he believes in, from where and to where will it transmigrate ?

For Ranade, as according to Bādarāyaṇa, the soul is both knower and knowledge. Spiritual experience transcends the subject-object relation. Vedāntins said that Jñātā Jñeya would vanish and only Jñana would remain. Ranade compares this Triputi with God, flavour and saint. According to him in highest mystical experience God and saint would vanish. Only the flavour remains. 'Raso vai saḥ'.

Indian Philosophy recognises four states of consciousness. They are: Jāgrat waking experience Svapna dream experience; Suṣupti. dreamless sleep experience; and Turīya a state beyond all bodily and mental limitations. Turīya is a state of pure self-consciousness. It is the highest state, beyond which there is no other state, Ranade expresses that noumenally the self is one, though phenomenally there are many selves.

As with Bādarāyaṇa, so with Ranade the self is a free agent. It acts under the supervision of God. Ranade holds that the physical and moral evil in the individual self does not conteminate God.

As regards the relation between the individual self and the universal self there have been various views put fourth by philosophers. Madhva holds Aṁs'a-Ams'ībhāva, i. e. the self is a part of God. There is bheda or difference between the universal self and the individual self. Madhva gives reality to the individual self. Ranade comments that the category of part and whole implies spatial relation

whereas the self transcends spatial limitations. Such a whole of parts is not even an organic unity but only a mechanical aggregate.

According to Rāmānuja the self is a mode or prakāra or Vis'eṣaṇa of God. It is not a part of Him. He gives reality to the subject i. e. God and regards the predicate i. e. the self as adjectival. Ranade observes that on such a doctrine there is a difficulty of participation in increment and decrement on the part of Brahman. The self is merely reduced to a predicative existence. The doctrine of identity and difference between self and God also does not fare better.

S'ankara stresses the identity aspect between the individual soul and the universal soul. Instead of holding that everything is God, he declares that God is real while the plurality of selves but an apperance. For him the subject alone is real, while the predicate is illusory. This has a parallel in the Absolute idealism of Bradley in recent times.

Ranade with S'ankara in holding that the individual self is the universal self. The individual in the meditaticnal process should be viewed as the universal self.

The self in its real nature is identical with God. Later Advaitins made further specifications of the identity theory. They are Ābhāsavāda, Pratibimbavāda and Avacchedavāda.

According to the Ābhāsavāda or Apparent-view Brahman appears in the self due to the operation of māyā Silver is superimposed upon the shell and serpent on the rope The identity between self and god is established after the sublation of the illusion. This is attained when ignorance, the root cause of illusion is removed.

The Pratibimbsvāda maintains that God is the bimba the original, the archetype, whereas the self is pratibimba, the reflection or the ectype. The self is a diminutive God just as there are miniature suns reflected in water. One Brahman appears differentiated as many jivas, just as one moon appears many when reflected in water.

The Avacchedavāda holds that Jiva is a limitation of Brahman. Just as space is limited by pot, house, and we have pot-space and house-space, similarly Brahman is limited by my self and your self. Jiva is a modification of Brahman. According to Pancadas'i jiva is consciousness limited by Buddhi (buddhi-avacchinna-caitanya).

All the three theories—Ābhāsavāda, Pratibimbavāda and Avacchedavāda— advocate non-difference between self and God. Ranade observes that these philosophers forgot that analogies of rope-snake, the moon and her images and space limited by Ghata etc., indicate similarity and non-identity. The non-essential points in one case need not have a parallel in the other.

Ranade contends that the idetity between self and God is not easy to be realised. We are like Prisoners In Plato's parable of the cave. We look upon the individual soul as ultimately real and thus mistake shadows for reality, as the chained prisoners in the cave did. After their escape from the prison they could come and know that hitherto they seeing only were the shadows. Similarly on the dawn of knowledge, we realise that we, empirical selves, are only appearances. The prisoners were helped to behold the Sun, the Ideas or the Forms— as the guardian of all that exists. Likewise the beatific vision leads us to Brahman – the only Reality. This leads us to the Pathway or Ethics— which forms our next chapter.

●

Morality and Mysticism

Morality and Mysticism are very intimately related. In fact they are interdependent. Morality leads to and supports mysticism, while mysticism brings about perfection in morality. Just look at our vices ! They are the products of our inordinate attachment to sense-pleasure and sense-objects. Morality aspires to free us from this attachment by teaching us to control our senses and mind. It thus induces and enables us to cultivate the virtues gradually and leads us to the supreme virtue of God-devotion. The Bhagavadgita tells us sense-objects turn away from the embodied soul who causes to feed on them, but the relish for them persists. This relish disappears only after he has the vision of the Supreme (II-59).

—The Glimpses of Shri Gurudeva Ranade P. 112

MANTRAS AND THEIR SIGNIFICANCE IN SPIRITUAL LIFE

—Swami Mukhyanandaji

PART I

1. Introduction

'MANTRA' in its broader sense is a power (Shakti) being the expression on the mental plane of Shabda-Brahman or Logos from which the physical universe evolves in stages with all its entities and beings. Hence Mantra as mental power (Mantra-shakti) is intimately associated with all the objects in the universe, animate or inanimate just as, in modern science, energy is considered to be at the root of all matter. The Mantra-power can be developed and roused by Sādhanā (appropriate means and effort). But as power, it can be used for good or evil purposes depending on the motives and attitude of the person who cultivates any particular Mantra to suit his/her purpose. We are, however, concerned here with the significance of Mantra-s in Spiritual Life.

A Mantra, in spiritual portions, generally is a short mystic formula, consisting of a prayer, a Divine name, or a Spiritual Ideal, used for Japā (Holy Repetition) or Upāsanā (Contemplation or Meditation) in spiritual practice, transmitted by a Guru or spiritually evolved competent person. The Mantra becomes efficient and acquires spiritual potency, if it is transmitted in a Dīkshā (Initiation) ritual by one who himself/herself has been practising it for long, having received it traditionally. Some times long hymns (Stotra-s) and spirituo-religious texts, especially in verse from, are

also considered as Māla Mantra-s (Garland of Mantras) and are used for holy recitition either daily, psriodically, or on special occasions. These do not require traditional transmission, but one has to learn from experts the art of reciting or chanting them pleasingly and effectively for spiritual purposes.

'Mantra' is derived from the root man', to think or conteplatei and Manas means 'mind' 'Manushya' is Man who has a mind and can think or contemplate,

Etymologically, 'Mantra' is defined as that which saves (trāyate) one spiritually, if it is contemplated upon (mananāt)_ mananat trayate iti Mantrah. Upāsanā consists in intimate and intense contemplation on the meaning and significance of the Mautra and the Deity or the Spiritual Ideal represented by it, keeping in view the purpose for which the Mantra is intended. Literally, Upāsanā means sitting (āsana) or placing oneself (mentally) near (Upa-) to the object of contemplation or meditation. Whatever one intensely con- templates or meditates upon, that one becomes (Yat dhyā- yati tat bhavati) is the psychological law. It is laid down ine Chāandogya Upanishad (I. i. 10). 'That which is done with faith and conviction (Shraddhayā), knowledge (Vidyāya), and understanding its inner significance (Upanishada), that alone acquires greater power and potency(Vīryavattaram bhavati).

Japa of a Mantra consists in its repetition with Nishṭhā (Earnestness). Shraddha (Faith) and Vishvāsa (Conviction)· "keeping in mind its meaning and spiritual significance'. (Pātanjala Yogasutras I. 28, 'Tat Japah tad artha bhāvanam') Japa may be done independently or as part of the Upāsanā.

2- The Evolutien of the Mantras from the Vedic Times

In India, the power of Mantras has been recognized from the most ancient times and the whole of the Samhitā portion of the Vedas itself is designated the 'Mantra, division and its practical application in rituals, such as Yogas and other socio-religious ceremonies spiritual contemplation etc., is called the Brahmaṇa' portion. The Brāhmaṇa aspect as it become more and more subtle and advanced from the physical to the mental and spiritual stages, was subdivided into the Karma-kānda (Ritual cum Commercial Section), Upāsana kānda (Mditational and Devotional Section), Janmakānda (Mystical and philosophical Section), reprented by the Brāhmanas proper (the Ritual texts), the Araṇyakas (the 'Forest' texts), and the Upanishads (the Esoteric texts). The 'Mantra' portion was called the 'Devata-kānda' (the Deities Section). The Mantras in it were used for different purposes according to the stage of development and aptitude of the aspirant, viz for attaining 1) Ādhi-bhāutika (Physical, Social, and Natural Welfare), 2) Ādi daivika (Meditation on Deities and Devotion, etc) and 3) Ādhiātmika (Spiritual Elevation and Self-realisation) aspirations. However, the aspirants were exhorted to advance gradually to the supreme Goal of Self-realisation, from wherever they may start, orienting their approach towards that end by ordering their socio-religious life suitably.

The 'Mīmāmsaka' philosophers ('Enquirers' in to the nature of the Vedas and the basis of their socio-religious authority, i. e regarding Dharma) made a through analysis of the universe from divine thought and man's relation to it. They discovered the non-personal (Apauruṣeya) and transcendent (Atīndriya) origin of the Vedas and their mystical and Eternal (Sanātana) nature. The Rishis (Seers who gave utterance fo the Vedic Mantras were not their intelle-

ctual contractors, but were only the mouthpics of the supersensual (AtIndriya) Eternal knowledge of the Divine Reality, the Logos or Word (Veda), which they 'perceived' in their meditative super-sensual states (Rishyah Mantra Drashtārah, na tu kartārah) They 'Heard' (Shruta) as it were, the Mantras issuing from the Eternal Universal sound (Shabda) from a transcendent Source Hence the Vedas are known as the 'Shebda' or 'Shruti' and are considered Eternal (Sanātana), without beginning and end (Anādi-Ananta). As such, the Vedas and Mantras their have inherent validity and authority (Svatāh--pramāṇa) and do not drive it from outside from anyone (Parah).

The Mīmāmsakas further delineated the role of 'Shabda' (Universal Sound or Logos) the source of all though (Vichāra) and speech (Vāk), in its various aspects of Varṇas (the Unit Sounds or letters), Padas (words), and Bhāsha (Language), etc., and their relationship to the Artha (Meaning i. e. the ideas, entities, and beings represented by tham) by which we understand the universe and carry on all our dealings and intercourse in it.

3. Ths Relation of Shabda (Logos) to the Universe and Language

It is seen that the eternal Sound (Shabda or Logos) is at the root of all creation, for thought or will consisting of unuttered words, which is silent 'unstruck sound' (Anāhata--dhyani) in the Divine Mind, precedes original Creation of the Cosmic Universe. This Shabda, known as Nāda when it is Creation-oriented, is as it were concentrated to a Point (Bindu) in the Universal Consciousness from where the Nāda arises; and from tha 'Bindu' evolves the diversified universal manifestation with variegated parts (Kalā). Thus, this universe and its entities and beings, as far as the phenomenal (Prākritika) aspect is concerned, are permeated

by Shabda or 'Sound' (Shabdātmaka), diversified into unit sounds called Varṇas or verbal Letters (Varṇātmaka) which, form into Padas or Words, by a combination of which Vākyas or sentences are formed, which we use in language (Bhāshā). So all the entities or objects in the universe being represented by words, are called Padārthās, i. e. meanings of words, (Pada-word artha-meaning). Every Sound in the form of a word(Pada) represents an object or an idea. Shabda is the sound or word, and Artha is the meaning or what it represents. Hence, mystical words, of which the Mantras are constituted, representing cosmic entities and Deities, are a great power which can affect intensely internally as well as externally, all objects and beings on the physical, mental, or spiritual planes, if properly made use of and applied.

These ideas of the cosmic significance of words and of the structure of the language etc have been elaborated in detail, in their different secular and spiritual aspects, by the Mīmāmsakas as well as by the Grammarians (Vaiyākaranas), who deal with the problem of the structure of language and how it conveys meaning, and also by the Tāntrikas (followers of the Shākta Tantras), who have developed the Mantra-Shāstra (the Science of Mantras), further elaborating the ideas of the Mimāmsakas, delineating the power of the Mantra and how they affect our lives and minds [1]

We cannot conceive anything, or think of any object idea, or event without words. All our thoughts consist of words, expressed audibly, or silently to oneself or in literature' etc. We also know of the power of thought and its influence over oneself and others, and hear of thought transference. Thoughts, hence words, arise as it were as waves from deep down the ocean of consciousness. Before they come to the surface and reach the stage of articulate speech (Vaikharī), the inarticulate sound passes through

three different stages which are designated, according to subtlety and stage of manifestation as Parā (Transcendent), i. e. when the wave is on the verge of farming in consciousness; Pashyantī (perceived), i. e. when the wave is formed and has come to the surface of consciousness, and Madhaymā (Mediate), i. e. when it is formulated into words in the mind and is in movement ready to be uttered by the speech mechanism. Then it comes to the fourth stage, when it is uttered audibly (Vaikharī).

In the cosmic mind these four stages of the manifestation of Shabda or Vāk (speech) correspond to the four stages of the manifestation of the universe and its entities and beings, viz. 1) Parā— to the transcendent (Turīya) state of Reality or Cosmic Consciousness. designated ind ifferent schools of spiritual discipline as Brahman Ātman. Sadāshiva or Shakti, Shabda-- Brahman, Veda or Vāk, Logos, etc. 2) Pashyantī- to the Causal (Kāraṇa) state; 3) Madhymā— to the Subtle (Sūksma) state; and Vaikharī- to the Gross (Sthūla) state, i, e. our sense--perceived physical universe. There is inti- mate and inseparable relation between the four aspects of the Universal Sound (Logos) and the four aspects of the universal manifestation and one affects the other. In Mantra—Sādhanā (spiritual practice through Mantras) this principle is made use of in reaching higher stages of exis tence,

4. Macrocosmic and Microcosmic Inter-relation

Since the Cosmic Existence is one integrated whole without any hiatus, from the transcenedent Spiritual Reality to the gross physical manifestation of the universe. there is macrocosmic and microcococsmic correspondence at every level and stage between them and this clearly recognizable in all its aspects in human beings, where the microcosmic manifestation finds its fullest expression, by spirituality advanced persons. Just as well the aspects of a tree are

involved in a potential form in a seed and can be developed and manifested by proper cultivation, similarly, the involved cosmic potentialities in Man can be developed and manifested by proper spiritual Sādhana. Mantr–Sādhana is one of the important means for it.

As stated above, the different aspects of the Universal Sound or Logos is at the root of the universe from the Supreme Reality or Cosmic Consciousness in its different aspects- the Casual, Subtle, and Gross aspects and these aspects are both in the Macrocosm and the Microcosm. They form the three layers of the Cosmic and individual bodies (Sharīra-traya). The Universal Consciousness which flows into all these aspects and animates them as the Universal Soul (Pramātman), endowing them with personality, is desi gnated by different names at different stages, viz. Micro-cosmically, Īshvara at the Casual stage, Hiranyagarbha at the Subtle stage, and Virāt at the Gross stage of the universe. (Theologically these are the Cosmic Trinity – Shiva, Brahma, and Vishnu). Correspondingly. in the Microcosm, the individualized consciousness which gives personality to Man is designated at the Casual stage as Prajna, at the Subtle stage as Taijasa, and at the Gross stage as Vishya. Both at the macrocosmic and microcosmic levels all the entities and beings, whether non--human, human, or super human have the Infinite Brahman as their real transcendent Self (Atman). Microcosmically, Prājna. Taijasa, and Vishva are aspects of the phenomenal self (Jīvātman) of a being associated with its personality at different levels the Casual, Subtle, and Gross layers or bodies (Sharīra-traya) These three aspects of the phenomena personality work within the framework of Space-Time-Causation and are Experienced in theWaking (Jāgrat), Dreaming (Svapna) and Deep-sleep (Sushupti) states. Macrocosmically and Microcosmically all beings are endowed in different degrees with the three powers (Shaktis)

of Ichchhā (Feeling–willing). Jnāna (Knowing–Thinking), and Kriyā (Acting and Accomplishing), which are roughly represented by the Affective (Emotion), Cognitive (Intellection), and Conative (Will-Action) faculties in modern psychology.

We can contact the corresponding cosmic states through dedicated work and consecrated rituals (Karma), devotion and meditation (Upāsnā) and Spiritual Kdowledge and Enlightenment (Jnāna). Different types of Mantras are made use of for these three purposes in Spiritual Sādhana, in addition to the other means required for the particular end in view.

5. OM— The Supreme Sound-Symbol of the Totality of Existence

From the Logos or Shabda-Brahman point of view, the Supreme Comprehensive Sound-Symbol for the Totality of Existence at all levels, both phenomenal and transcendental is OM. consisting of the three letters A. U. M ² 'A' represents the Gross aspects, 'U'- the Subtle aspects, and 'M'- the Causal aspects of the cosmic univese, and the lingering sound when OM is uttered mysiically, like the inarticulate lingering sound after a gong is sounded. represents the Para-Brahman. the transcendent Reality. AUM stands as a symbol both of the Shabda (Sound), in its Vaikhārī Madhyamā, Pashyantī, and Parā aspects, as well as of the Artha (Meaning or Objects) aspect, i. e. the universe and its entities and beings in the Gross, Subtle, and Causal states of manifestation experienced in the waking, dreaming and deep-sleep states of consciousness, and the Turīya or the Transcendent Consciousness experienced in Samādhi when the mind is level (Sama) with Universal Consciousness.

6 The Inter relationship of Shabda and Artha

Now the word and its meaning, once they are identified, act as inseperables and the Shabda or Word, denoting

the name (Nāma) of the object, recalls the Artha or the object denoted by it and its form (Rūpa), and vice versa. Thus Nāma (Name) and Rūpa (Form) have intimate association, whether they be actual (Physical) conceptual (Mental), or intuitive (Spiritual) objects. They recall each other [3] Thus in the perceived physical world we communicate and act on the objects with the help of language. Similarly, in the unseen thought or mental world, and intuited spiritual world, it is possible to act on the conceptual objects and spiritual ideas through the corresponding words or language representing them. Since the whole of Existence is interconnected, inter-communication is possible by different means, just as radio, television, and other subtle instruments can transmit ordinarily invisible events in the planets and stars. All the entities in the universe have arisen from the Cosmic Mind through ideas and words and have become progressively materialized. Our languages also, as pointed out earlier' have ultimately emerged from the Cosmic Mind through the four stages of Parā-Pashantī Madhyma-Vaikharī. Our minds being parts of the Cosmic Mind, functioning on the basis of the same principles through in a limited way, are in intimate association with the Cosmic Mind. When our minds are attuned to it, our words become as it were conduits for the flow of the Cosmic Mind and are endowed with power. That is why those who have reached a high spiritual stage and are attuned to the Cosmic Mind or God alone can transmit Mantras otherwise they remain as mere words without power.

When the words are repeated mystically raising the mind to the higher Cosmic levels they become charged with progressively subtle power and become what are called Mantras (Mystic Formulas) and' bring us into contact with the subtle and spiritual entities on these levels. So the psychological law is 'Yat dhyāyati tat bhavati' 'whatever one conteplates intensely, that one attains".

7. Mantras and Ethical and Moral Disciplines

These Mantras can be activated on progressively higher levels through Karma, Upāsanā, and Jñāna. Mantras are charged with power, but according to one's mental attitude and outlook, they can be used both for constructive and destructive purposes, just as an aeroplane can be used to carry food to the needy or to shower bombs on the enemies The people of evil nature, and the Asuras and Rākshasas mentioned in the Purānas etc., used the Mantras, augmenting their power through certain practices. for destructive purposes, such as Maranā (Killing or Destoying), Uchchātana (Ruining or driving away) Abhichāra (Magic spells to cause ills and calamities), etc. Of course, ordinary people could use the Mantras' without causing any evil to others, for individual family, and social welfare, and for the fulfilment of worldly and heavenly happines and other aspirations. It is seen that they are put to such use also.

Mantras, therefore, have both a personal and impersonal aspect. When they are used as merely power, they can be used for good or evil purposes, just as in the case of other powers like the intellectual power or atomic power. But when they are used in their personal aspect in association with Deities and higher spiritual realities, accompanied by devotion, meditation, contemplation, etc. they serve as means of spiritual development Hence mantras will be spiritually effective only when purity of mind and purpose is achieved with ethical and moral disciplines It is said, "Āchāra-hinam na punanti vedāh" 'The Vedas do not uplift a person without good character'. A person is not uplifted merely by the repitition of the Vedic or other Mantras. For all spiritual development, detachment from the egoistic phenomenal personality, which is material in nature, and freedom from its selfish and hedonistic urges are essential. The Katha Upanishad (I. 2. 24) states

emphatically, "The Ātman is not attained by one who has not turned away from evil conduct, is not peaceful in mind, has not pacified his senses, and is not self-controlled by mere intellectual knowledge." The Mundaka Upanishad declares. "This Atman is attained verily through the consent practice of truth and austerity. Brahmacharya, and perfect knowledge is gained as a result of these" (III. 1. 5) The Gītā also says. "The low-minded people given to evil acts having lost discrmination being deluded by attachments to pleasures and given over to demoniac tendencies do not attain to me (VII. 15). "Being indiciplined and impure those of distracted minds even though they do Sādhana, do not see the Spiritual Reality, the Atman, present within themselves" [xv 11).

All Spiritual scriptures are emphatic on the necessity of ethical and moral disciplines and purity of motive for spiritual development, whatever be the method of Sādhana. And this applies equally, if not in a greater measure, to the Sādhanā through the Mantras as well.

PART II

8. The Application of Mantras

In spiritual practice the application of Mantras takes three forms, as delineated in the Tantra-Shāstras, viz Tantra (Rituals), Yantra (Diagrams) and Mantra [Repitition], correspondfng to the Kāyika (Corporeal), Mānashika (Mental), and Vāchika (Verbal), aspects. expressed respactively through the performance of rituals, contemplation on mystic diagrams like the Snrī-Yantra (or Chakra), and repeti tion of and contemplation on mystic formulas. Though the Mantras are used in various domestic and socio-religious rituals including Pūjas, Sandhy-Vandana etc , as also in the contemplation on the Yantras etc., to lift them up to the spiritual level, we shall confine ourselves here mainly to the use of the Mantras in spiritual life by way of Japa or holy repi-

tition and Upāsanā or spiritual contemplation to attain the goals of Bhakti (Loving devotion to God) and Mukti (Spiritual Freedom).

As already stated, OM (AUM) is the Supreme Sound-Symbol of the totality of existence, both transcendental and phenomenal. It represents in a nutshell all the four planes of manifestation of Universal Consciousness or the Supreme Infinite Divine Reality. It is the most comprehensive, universal, non-personal holy Sound-Symbol (Logos) of the Supreme Divine Reality. This Divine Reality, which is Spiritual, is of the nature of Ananata-Sat-Chit Ānanda (Inifnite Existence Consciousness-Bliss). It manifests as the totality of Existence from the external most physical to the internal most Spiritual— on four Cosmic Planes, Macrocosmic (Universal) as well as Microcosmic (Individual), viz. the Cross Subtle, Casual, and the Transcendental [4]

The Sound-symbol AUM represents all the above four planes for meditation purposes to help visualize one's unity with them in life and to gradually reach the highest plane AUM being also the Primeval Sound. it is called the *Praṇava*, which is considered as the signifier (Vāchaka) of Brhman (Tasya vāchakah pranavah). AUM is often referred to as the Shabda-Brahman, Brahman in the form of the Shabda (Sound; Logos) or Word (Veda).

9. Bija-Mantra

OM is the first and the greatest Mantra, being the very essence of the Vedas (Veda-svarūpah). The Upanishads declare· "The Goal which all Vedas proclaim, which all austerities and meditations (Tapāmsi) seek and desiring which the sages lead the life of Brahmacharya (continent spiritual life). I tell it to thee in brief— It is OM" (Katha Up. I. 2. 15; Cf. also I. 2. 16. 17; and the Gītā VIII. 11-13). "... Verily, with this OM-kāra as the Support

the Knower attains what is peaceful, undecaying, immortal fearless and supreme (Atman/Brahman)". (Prashna Up. V. 2. 7). "All This Cosmic Universe is the Eternal Word OM. Its further explanation is this : the past, the present, the future, everything is just OM. And whatever transcends the three divisions of time— that too is just OM.', (Māndukya Up, 1)

In fact, OM is considered to be of such supreme importance that it is generally prefixed to all the other Mantras. It is the first and foremost Bīja-Mantra par excellence. A Bija-Mantra is a highly condensed symbol or formula in which is involved the spiritual Ideal or Diety which is being contemplated, just as a tree is potentially involved in a seed (Bija). and will be manifested through spiritual cultivation or Sādhana.

In the Mantra-Shāstra of the Tantras various Bīja-Mantras are given which represent the various Cosmic Elemants and their presiding Deities, represhnted by the letters (Varnas) of the Sanskrit alphabet (Varna-mālā) 'Garland of letters' or short syllables in combination of two or three letters, just as OM is a combination of A, U, and M. For example, the Bīja OM, as we saw, represents Brahman/ A'man from which, during the projection of the universe (Shrishti), the five Cosmic Elements (Pancha-bhūtas) emerge in succession one from the other in the order of their decreasing subtlety. First emerges the most subtle and all-pervading Ākāsh (Protto Matter/Energy cum Space) from Brahman/Atman; from Ākāsha manifests Vāyu(intensely vibrating Energy / Matter cum Time); from Vāyu comes fourth Agni [Matter with heat and light energy]; from Agni emerges Āpas [Hydrogen and other liquifiabie gases]; finally, from the Āpas, emerges Prithvi [Solidifying substances]. Just as OM is the Bīja of Brahman/Atman· these Cosmic Elemets too, which have their own presiding

deities have their symbolic letters as Bījas with the Anusvāra [the semy-nasal], 'M' added to represent the Parā (Transcendent) aspect, viz. Ākāsha - Ham, Vāyu, Yam, Agni- Ram, Āpas— Vam, and Prithvi- Lam even as an entire person is called Man, and his limbs, organs, etc have also their own nomenclature. The same priciple is extended and different letters (Varnas) or syllables are used as Bījas for the different Deities and entities.

In fact, as already mentioned, the physical, Subtle and the Causal universes are considered as the three layers of the Cosmic Body (Sharīratraya) of Brahman as the Universal Soul (Paramātman), which is represented by AUM, the totality of all unit sounds or letters. Hence, logically, all the different parts of the universe are represented by the different unit-sounds or letters. It may also be looked at rom another point of view. It is somewhat like using alphabetical letters as symbols in Algebra, etc. giving them values to represent quantities and measures to arrive at the result. There are technical terms relating to every advanced field of knowledge and scince, only by understanding those technical terms and the technique used in that field, we can learnt it. Similar is the case in the Science of Mantras (Mantra-Shāstra) In fact, one of the meanings of the word 'Tantra' is technique.

Along with the Bīja Mantra, the Name of the Deity or the mystic formula connected with the Deity or the Spiritual Ideal (as in the case of the Gāyatrī-Mantra), is added for purposes of Japa and Upāsanā. In the Tantric tradition, the various Bīja-Mantras are used profusely to represent Cosmic Entities and their presiding Deities in the rituals, along with OM. But in orher traditions, generally, only the supreme Bīja 'OM' is prefixed to all the Mantras. In the Upāsanā (contemplation or moditation) of a personal Deity, the Mantra is considered as the body of the Deity

(aimilarly in the case of a Yantra or mystic diagram) which is animated by holy repitition with concentration and devotion on the given form of the Deity. If the Japa or Upāsanā is done in the proper spirit with Faith (Shraddhā), conviction [Vishvāsa], Earnestness [Nishthā]. and Devotion [Bhakti] for a long time, the Mantra becomes potent and active and the anmated Deity manifests, like a plant manifesting from an upparently inanimate seed, when cultivated. In fact, in spirtual parlance the simile of cultivaton is often used. The seed in the form of the Mantra given by the Guru must be sown in the 'Heart' representing the field and watered with devotion It must be (protected) by a fence in the form of moral and ethical disciplines from sheep etc. in the form of evil tendencies. By proper cultivation, when the Mantra has become fruitful, it is called a Shiddha-Mantra and the person who attains fulfilment and has the vision of and intercourse with the Deity is known as Mantra-Shiddha or a Siddha-Purusha (A perfected person), if he has realized a high Spiritual Ideal. Such pure and perfected person become infalliable (Satya--Samkalpa), and whatever they think or say will come to pass. [5]

10. Mantras in Spiritual Practice

For spiritual practice, the Mantra has to be transmitted by a competent Guru (Sad gura), who himself/herself has been practising it and has advanced a great deal. The transmission can be done quietly; audible only to the aspirant either in the ear (Shravana), or by touching the person (Sparshana). or writing on the tongue (Lekhana), or by looking into the person's eyes (Ikshana). Through this process the dormant spiritual energy in the aspirant is awakened by the Guru (Shakti-pāta). If the Guru and the disciple (Shishya) are properly qualified, when the Mantra is communicated in any of these ways, the disciple will feel a thrill in his body and mind which will continue for many days It will continue to be active for long if the

aspirant does the Japa and the Upāsana with faith and devotion regularly.

A person can take the Mantra of any Deity or an Impersonal Ideal such as "Aham Brahmāsmi", "Tattvamasi" etc., or prayer for Enlightenment (as in Gāyatrī-Mantra) imparted by the Guru, according to one's inclination and aptitude (Arthitva and Sāmarthya). His Chosen Ideal is known as his 'Ishta' and the Deity is his 'Ishta-Devata. The Mantra he receives is known as his ishta-Mantra. Though an aspirant may chose a particular personal Deity as his ideal, he reaches the same spiritual states as he advances in his Sādhanā (Spirituai practice) as others with different Mantras and Deities with similar aspirations, Finally, if the aspirant desires to reach the Trans personal Supreme Reality, from whence all personalities and Deities arise, and realize the identity of his/her self with it, the activated Deity Itself will lead the aspirant to that state also, as in the famous example of Shri Ramakrishna, who worshipped the Divine Mother Kāli for his Sādhanā and realized Her constant presence and then Realized Trans-personal Absolute Brahman also in the Advaitic Nirvikalpa Samādhi by Her Grace, going beyond all Name and Form,

In all Mantra-Sādhana, the result attained will be commensurate with the faith, intensity and the purpose of one's Sādhanā, The Pātanjala Yoga-Shāstra(I, 21) says 'Tīvra-samvegānam āsannāh' (Those who pursue the ideal with intensity for them attainment is close at hand). It is said in spiritual literature, 'Yādrishi bhāvanā yasya siddhih bhavati' tādrishī (As is one's one's faith and devotion, so will be one's attainment). In all spirual Sādhanā, one must cultivate apramāda (constant vigilance) not to slip from the ideal, and must cultivate intense love (Bhakti) for God and the Guru. The Svetāshvara Upanishad concludes declaring "To that great soul who has intense devotion to God, and similarly

to the Guru, all the great truths declared by the scriptures stand revealed."[6]

The Mantra-Sādhanā can be of the personal God with Sāttvika (Spiritual) Form and Blessed Qualities (Saguna) or Trans-personal Spiritual Reality beyond Name and Form (Nirguna), as one's own Inner Self (Atman). It is the Trans-Personal Spiritual Reality, the Self of all, which assumes the forms of different Deities within the frame-work of Space-Time-Causation, just as Man, though he is essentially the Spirit, is endowed with a form and personality in life. Hence there is no conflict between the two—the Personal God and the Trans-Personal Reality, i. e the Deity with Name and Form and the Spiritual Reality without Name and Form. As Sri Ramakrishna explained, In the ocean icebergs are formed due to intense cold here and there, and when the warmth of the sun falls on them they melt back into the ocean. Similarly, under the cooling influence of Devotion (Bhakti) Deities arise in the Ocean of Sat-Chit-Ānanda, and again under the influence of the Sum of Knowledge (Jnāna), they melt back into the Ocean of Sat-Chit-Ānanda (Brahman)' The great saint Tulsidas also has emphasised in his Rāma-charita-mānasa "There is no difference between the Saguna and the Aguna (Nirguna). The Divine Name (Nāma) is the good witness (Susākhi) the interpreter (Dubhāshi), between the two. That is the Divine Name leads to both aspects of the Reality, Personal and the Trans-Personal.[7] One takes to that which is congenial to him/her and easy to conceive and practise according to one's competence. Devotion to a Personal God is easy since we are strongly attached to our psycho-somatic personalities. It is only when we advance spiritually and begin to feel that we are the Spirit, functioning in and through the personality' that we become competent to realize the Trans-Personal Reality.

When one practises a Mantra constantly, it becomes spontenious, and w thout the voluntary effort of the Sādhakā the Japa of the Mantra will be going on even in sleep. If he suddenly wak s up at night from sleep, he will find the Mantra-japa is going on. Then it becomes an effortless silent Mantra japa, known as A japā-Mantra It is said that every indiv dual with his inhailing and exhaling is unknowingly repeating constantly Sa and Ha which stand for the great Mantra 'Soham' (I am He) and thus goes on constantly repeating 'Seham-Hamsah, Scham Hamsah ' (Hasah is an epithet of Supreme Reality). This natural repetition is also called Ajapā-Mantra. The divine current is the motion of Ha and Sa. Sir John Woodroffe says: 'On the physical plane Prāna (Cosmic Energy) manifests in animal body as breath through inspi-ration 'Sa' or Shakti, and expiration 'Ha' or Shiva. Breath-ing is itself a Mantra, known as rhe Mantra which is not recited (Ajapa-Mantra), for it is said without volition.' (Serpent Power p. 76). The Niruttara-Tantra (Ch. IV) says: "By Ham-Kāra it goes out, and by Sah-kāra it comes again (the breath). A Jīva (Living being) recites the Supreme Mantra 'Hamiah' constantly." When repeated continuosly, it turns out to be 'Soham-Hamsah'. One can undertake this Japa also as a Sādhanā voluntarily, co-ordinating the Mantra with the breathing.

11. Mantra-Sādhankā and Kundalinī-Yoga

A somewhat semi-impersonal Sādhanā is through the Kundaiinī-Yoga. In this Yoga,[8] the Supreme Primal Creative Power (Ādyā-Shakti) of the Transcendent Brahman is conceived as involved in the body of Man through Decent (Avarohana) through the Brahma-randhra (Aperture in the top of the Head) and is lying dormet in a seed form, coiled up like a spring or Serpent (Kundalinī) in the Mulā-dhāra-Cnakra at the base of the spine. It can be released

through Sādhanā and evolved or raised back (Ārohana), in the reverse process, to the Supreme Reality (Brahman) through the different Chakras (Centers of Power located in the Sushuma, within the region of the spine (in the Subtle Body), to the Sahasrāra in the Head. The Jīva (Soul) residing in the heart in the Anāhata-Chakra, as it were imprisoned in the body, rises along with the Vital-Energy (Prāna Vāyu) higher and higher through the Sushumnā and finds its union with Shiva (Supreme Divinity) in the Sahasrāra. Then if it so desires, the Jīva can go up through the Brahma-randhra with the grace of Shiva to be one with the Supreme All-pervading Trans-personal Spiritual Reality. In this process too, the Mantras play an important part.

12. Conclusion

It must be remembered that the empirical Man is a manifestation within the Universal Existence. He does not create the Universe. He can only understand his relationship with it and realize the Unit of the different layers of his personality with different Cosmic levels. The Universe with all its entities and beings, which emerges from Universal Consciousness (Chaitanya), is also permeated with individualized consciousness (Chaitanya-maya) in all its aspects. Just as Electrc power in the Power House is distributed to the different units of consumers in the city, Universal Consciousness manifests in different degrees, as it flows down from the subtler to grosser aspects, from the Supreme Brahman to the gross universe. The universe, therefore, is not insentient, though at the grosser levels consciousness may be progressively dormant just as sensation is manifested in different degrees in different limbs and organs of the body. The eyes manifest the keenest sensation, while it is highly dormant in the hair and nails through they too are parts of the living body. Hence, it is possible for Man to realize his unity with the

Supreme Spiritual Reality progressively at different levels, and Mantras play an important role in this process if properly made use of in spiritual life. Mantras are a natural bridge between spiritual aspiration and its object - the Spiritual Ideal, since, there is solidarity of Existence with the Cosmic Mind as the link, of which our own minds are integral parts.

Foot Notes

1. In all our secular and spiritual dealings, we see that articulated sound as in words and languages, and modulated sound as in music, has tremendous effect on our life and minds, when they issue from competent persons. In the spiritual Sādhanā through devotional music, the Spiritual Reality is termed 'Nāda-Brahman' and the Sādhanā is known as 'Nāda-Brahma-Upāsanā' Devotional Music is also a form of Mantra, since the Divine Name and the Divinity represented by it are inspirable Name leads to the Named One, if the Sādhanā is persued with devotion. A devotee from Karnātaka sings, "What do I care for you, O Lord, if I have the power of your Name" The Name accomplishes everything. (See also Footnote No. 3)

2. See the present author's book OM, 'Gāyatri and Sandhyā' published by Sri Ramakrishna Math, Madras 600 004 (1989), for details of OM symbolism and its significance.

3. For example, if we utter the Nāma (word) 'chair' its Rūpa (form) comes to the mind, and if we see the form of a chair, its name 'chair' comes to the mind. If we call a person by his given name, he responds. And if we see him some-where, we recall his name. So in the Mantra-Shāstra it is declared that

God and His Name are one and the same. Since we do not see God we can call upon Him by His Name. He will certainly manifest to the true devotee. Hence God's Name is considered of greater importance than God Him self by the devotees' (See also Footnote No. 1 and No. 7).

4 See 'OM Gāyatrī and Sandyā' for full details.

5. If one were to object that all these forms of Deities etc, are artificial and temporary and are not real, it may be pointed out that though all the forms of living beings and entities and all the events and experiences too are only contingent, everchanging and pass away still our affairs in the world go on and we take them as real. So the objection does not hold. since the affairs and experiences of the spiritual world have as much validity as tha affairs of the ever-changing material world. Rather they may have greater validity since the aspirant has vivid experience filling his whole being and transforming his life end character and broadening his vision.

The greatest atriking fact is, as far as the body is concerned, oneself too is ever-changing from the appearance at birth and dis-appearance with death, and one does not know even one's own real form or being. However, behind both the material world and the spiritual world is the same ever-unchanging Absolute Infinite Atman as the Inner Self of all, endowing them with a sense of permanence and identity in the midst of constant change, which is the basis of all experience. It, the presence of the Inner Self gives validity to all the changing and passing away phenomena, whether it be material, mental, or spiritual, within the framework of Space–Time-Causation, the holy, mind and spirit themselves being the instruments of experience in the respective fields.

6. Yasya deve parābhaktih, yathā deve tatha gurau.
Tasya ete kathitāh hi arthāh prakāshante mahātmanah.
(Shve. Up. Chapter VI, Verse 23)

7. See Bāla-kānda, Verses 20 to 25, and 115 for the relationship between Nāma and Rūpa, and Saguna and Nirguna or Aguna.

8. See the present author's book "Human Personality and the Cosmic Energy Cycle" for a detailed treatement of the subject. Available from Sri Ramakrishna Math, Mylapore, Madras, 600 004.

ONE GOD, ONE WORLD, ONE HUMANITY !

—Shri K. K. Adkar

Dr. Gurudeo Ranade was not a Philosopher of great eminence but a saint and a seer who enjoyed the blissful joy of the mystic experience of the existence of God in each and everything he saw around him. Speaking about the realiser about God, he says "One has only to remember that it becomes the mission of such a realiser to spread the gospel of God, whenever and wherever it becomes possible for him to do so One God, One world, One Humanity should be his maxim, theo-polity his doctrine. Whosoever realised the unity or the presence of God, can never but direct his life in such a way, that the greatness of God becomes not merely understood but also achievable."

1.1 I am prompted to select the above topic from the works of Dr. Gurudeva Ranade as a result of an intense urge from within, to give expressions to my inner thoughts and place them before the enlightened readers. I feel that the present time is more appropriate than ever before, to place my views before them, as the Life Boat of Humanity has been caught in the midst of whirlwind of feuds. Nothing would be more enjoyable for me, if my views could serve the purpose of a Light House to a boat caught in the stormy sea, struggling hard to reach the shore of Peace and Tranquility.

2· God Realisation :

According to Dr. Gurudeo Ranade, "It is not enough that the greatness of God is merely understood but we

should divert our life in such a way that His Greatness is also achievable by us" In other words, God-Realisation should be the be-all and end-all of our existence. It is the Union of the object and the subject that the essence of God-realisation lies What a blissful experience it would be, when the object merges with the subject and shines forth as one entity with nothing more to be achieved I in my own humble way would endeavour to show how this could be rendered possible by following the various paths laid down in Bhagavadgita.

3. The Existance of God

No religion in the World has ever denied the existence of God. But let me confess that each religion has its own conception of God which differs from religion to religion. It is this diversity of opinion claiming one's own concept as superior to the other that has led to the religious feuds all over the world. In my view, nobody is completely wrong or completely right as the observations made by each represent only one facet of the whole truth. Even in the Bhagavadgita and Upanishads. we find so many antonyms which perplex us and in this process, we find ourselves caught in the midst of a labyrinth, struggling hard to come out of it. If we conceive that each Religion preaches the Philosophy of God-realisation. whatever may be its concept of God, surely, we shall find a clue to come out of this labyrinth.

3,1 I am of the view, that in the economy of the goods, the Heads of various religions in the world function as Bank Managers of the spiritual wealth of which God is the Custodian. The prosperity of humanity depends upon the quantom of Spiritual wealth that each one of us is capable of accumulating in the World Bank of Spiritual wealth. If one has to reach the realm of reality (i. e. God) One has to take a seat in the space-craft called 'Self Realisation, which above can take a flight into the realm of

Reality. The ticket which one has to purchase to travel through the above space craft can be had by surrending the entire material wealth in exchange of the spiritual wealth accumulated in the World Bank of Spiritual Wealth. It is significant to note here, that the spiritual wealth cannot be withdrawn unless the material wealth is completely surrendered.

3,2 In the opinion of Swami Vivekananda, all religions are different forces in the economy of God, working for the good of the mankind. He believes that they are not coctradictory, they are all supplimentary. A genuine religion must be humanistic and must not seek to divide men and make for passion and war. Perhaps it is for this reason, tolerance is not a stroke of policy for Hindus but is an article of faith. But Alas ; in the pursuit of material prosperity, the entire man- kind has lost the significance of tolerance and is engaged in war-like activity, which if not checked in time is likely to lead to the total extinction of the human race on this blessed Earth, Will all the Religious Heads in the world, therefore, come together to avert this disaster and acclaim the Philosophy of 'One God, One World and One Humanity'. which alone can save the mankind from the jaws of total extinction ?

4 Nature of God

The nature of God as described in Upanishad and Bhagavadgita is that he is Omnipotent, Omnipresent and Omniscint. He is the Seer and the Seen. It is also said that He can be preceived by intuition alone. He is therefore considered as the greatest wonder of all existance. From the above discription it may not be incorrect if we conclude that everything in this Universe whether animate or inanimate is the manifestation of God Himself. as there is no atom on this earth where his existance cannot be felt.

The philosophic thoughts containd in the following pithy sentences also lend support to the above view.

सोऽहं ।

तत्त्वमसि ।

अहं ब्रह्मास्मि ।

4.1 Keeping in view, the discription of God, as mentioned above, I am inclined to believe that God is the Generator of Power which manifests itself in many forms and controls and directs all the activities of the entire Universe. As human beings we are but a small power-house of that great power called God. We are only an instrument in the hands of God, through which His power flows. Hance all our duties are guided and controlled by His Divine will.

5. Creation of the Universe

Out of nothingness (viz. Unseen power of Divine Self) the Universe was created. It's main purpose according to my view, was to serve itself as a mirror to the mankind, so that one could enjoy the blissful joy of experiencing one's own existence in each and every creation of the Universe and thus help to establish one's own identity with the Universal self. What we see around us is the manifestation of the Divine self in a variety of forms.

5.1 The recent discovery of Atomic theory, would seem to lend support to the doctrine of 'Sphota' (viz. Big Bang) relating to the creation of the Universe. It was Panini who held that the S'abda which he identified with Sphota (Explosion) was the primal energy of the world.

5.2 By extending the concept of modern scientific theories to the human beings, we come to the conclusion that we are inseparable part of cosmos in which we are

embedded and hence our goal should be to shed all ego sensations completely and in mystical experience merge with the totality of Cosmos.

6. Bhagavadgita– A Philosophy of God-Realization

According to Dr. Gurudeo Ranade God-realisation is the supreme teaching of Bhagavadgita. The various modes suggested therein for God-realisation mainly consist of Jnana Yoga, Bhakti Yoga and Karma Yoga. There is divergence of opinion amongst the Scholars regarding the particular Yoga on which Bhagavadgita lays emphasis.

6.1 While S'amkaracharya stresses the uniqueness of Jnana, Uncontaminated by Karma, Lokamanya Tilak holds the view that Bhagavadgita preaches the philosophy of Karma Yoga. He further states that with Karma Yoga the Bhagavadgita begins with Karma Yoga the Bhagavagita ends and it is Karma Yoga which pervades the Bhagavadgita. According to Mahatma Gandhi 'Anasakti' is the central Sun round which revolve the three planets of Devotion. knowledge and Action. This is as much to say that Bhakti, Jnana and Karma are entirely dependent on and governed by the doctrine of 'Anasakti'. Mahatma Gandhi tells us that 'Anasakti' may be regarded as a coin of which Ahimsa and Satya are the observe and reverse sides. If we analyse the concept of 'Anasakti' we see that it consists of three points i) desireless action ii) dedication of all actions to God and iii) surrendering one self to God body and soul. In this way only, says Mahatma Gandhi, could the body of man be made the temple of God.

6.2 There are other Scholars who interpret Bhagavadgita in their own way. But all the same, they are unanimous in their opinion that Bhagavadgita preaches the philosophy of God-realisation.

6.3 As already mentioned above. everything in this Universe whether animate or inanimate is the manifestation of God Himself. With this conviction in mind, it should

not be difficult for us to realise God by following the paths of Jnana, Bhakti and Karma enunciated in Bhagavagita. In my view, Jnana, Bhakti and Karma are the essential parts of one and the same engine of the space-craft called 'Self Realisation which takes flight into the realm of reality.

6.4 The vision of the Divine self is not possible, unless the mind is pure and serene. Purity of mind leads to purity of thought leads to purity of action. For this purpose, ethical values of life should not only be understood but should also be practised in our daily routine. This is the pre-requisite condition which we have to fulfil, before we embark on our plan of God-realization.

6.5 When we take a seat in the space-craft called 'Self Realisation' and put on the switch of Jnana (Divine light) instantly we get the vision of the Divine Self, and the switch of Bhakti automatically comes into operation. Bhakti which is an energy of immence spiritual power begins to flow and activates the human heart, body and mind, (which also form part of the same engine) to plunge into action of selfless and devoted service. With the simultaneous functioning of Jnana, Bhakti and Karma the space-craft takes its flight into the realm of Reality and helps the humanity to achieve the greatness of God. This is possible only when the mind is purified and the Ego-self is liquidated.

6.6 It is the Ego-self that sows the seeds of diversity and seperatism and spreads the veil of ignorance about the Divine self It holds the mirage of material prosperity and averts the people from the path of spiritual prosprity which lasts unto eternity as opposed to material prosperity which is only transitory. Once the Ego Self is liquidated, the entire mankind will emerge as one Humanity, with the solemn resolve to work for the betterment of the humanity as a whole, under the tri-colour flag which is symbolic of

One God, One World and One Humanity. It is only through humanity, we can experience the blissful existance of God, and the duties performed towards humanity would represent dedicated service to God. Our love towards humanity would be symbolic of Bhakti towards God. Thus the humanity stands as an incarnation of God projecting its image of Universal form, which can be perceived by the mystical knowledge alone !

7. Conclusion

Since there is only one Creater of the Universe, it follows that there is only one God who manifests Himself in the form of the Universe, Humanity being his Centre of Activity, Love and Knowledge, It is through thia Humanity and in this Humanity alone, we have to seek God ! All religious however different they may be, they are all one when viewed in their universal form. Let us all therefore march together under the tri-colour flag which is symbolic of One God, One World and One Humanity. This is the path that leads the entire humanity to the blisful joy and eternal peace, where misery and pain have no place to live in !

BOOK REVIEW

TRADITIONS IN SADHANA—Studis in Tantra, Veda, Yoga, Philosophy and Mysticism.

by M. P. Pandit. Sterling Publishers
New Delhi 1988 pp. i–xii and 1–289
Price : Rs 175/—

—Dr. R. I Ingalalli

The book consists of of three sections : Yoga. Philosophy and Mysticism. The First section consists of eleven chapters. In the first chapter on Yogovāsiṣtha, the author has tried to give silent features of a unique work Yogavās'iṣtha, which consists of dialogues, stories and illustrates in order to bring a focus on monistic idealism. The central teaching of Yogavās'iṣtha is that self-realization is not to be gāined by going to places of worship or undertaking piligrimages. because self is there within ourselves There is a simple prescription to attain self-knowledge right now; stop the play of imagination and arrive at the conviction of the unreality of the thought-waves, which contitute normal existence. There is also stress on the regulation of breathing in the form of the protongation of the moments of Kumbhaka.

The second chapter : Tripura-Rahasya consists of cardinal doctrines of s'ākta-philosephy in Advaita framework. There is a blending of Advaita-sādhana and the fundamental postulates of the s'ākta system to achieve the real goal of life. In this system S'iva-tattva S'akti-tattva are fundamental and the remaining tattvas are evalved from them, S'iva and S'akti.

Third chapter on Nārada Bhakti Sutras is about selfless, unconditional love (parama-prema) for God. And that sort of devotion gives spiritual fulfilment for a sādhaka. This kind of Bhakti-yoga recommends positive and active participation in secular and religious activities relying on God. Next the chapter on Nāda-yoga is about s'abdātmaka brahma- The original divine s'abda or vāk consists of four stages in the process of its evolution into human speech. Parāvāk (parama s'abda) is beyond the manifested order of things- Next, pas'yantī is a form of s'abda under perceptible condition. but not yet manifested, Madhyama is a transitional state between pas'yantī and vaikharī— the articulated sound, Nāda-yoga consists of concentration, meditation and japa on 'sacred' s'abda like 'OM' which in the long run lead to self-realization-

The chapter on the Pratyabhijñāna-system gives cardinal principles of Śivādvaita, of Kashmira, containing triads (trika) S'iva, S'akti and nara. The pratyabhijnāna-s'āstra unfolds the ways of one's own true nature. This systems consists of following 36 principles in the scheme of creation. 1. S'iva tattva. 2. Śakti-tattva, 3. Śadās'iva-tattva, 4. Īs'vara-tattva. 5. Sadākhya tattva, 6-11. Māyā with the Kancukas of Kāla, vidyā, rāga, kalā niyati, 12. Puruṣa, 13. Prakṛti, 14, Buddhi, 15. Ahaṅkāra, 16. Manas, (Antahkaraṇa), 17-21. Jñānendriyas (Powers of perceptiion), 22-26. Karmendrivas (powers of action), 27-31 Tanmatras of perception and 32-36. five mahābhutas. It is said that an individual is a product of 36 tattvas in the scale of creation. The goal of individual's life is to realize his spiritual essence in the form of S'iva-s'akti consciousness.

Next chapter on the Nātha-tradition consists of an important thought that though absolute and indeterminate S'iva is not bound by his indefinability, he reveals himself in the world, Shiva is the Reality as Being and Shakti is the same Reality as Becoming. In order to reach the goal of

self-realization a sādhaka awakes to the fact that S'iva-s'akti manifest in himself and the same S'iva-s'akti permeates in the universe also.

The two chapters on Foundations of Tibetan Mysticism and 'The Tibetan Yoga' give an interesting account of Bauddha-yoga developed in Tibet. There is an emphasis on mantra-yoga similar to Hindu system. There is a positive or optimistic out look in the tradition by way of practising reorientation, the new-attitude to the inner world of oneness and of completeness of universal mind. The Tibetan Yoga consists of three essentials of practice namely equilibrium of the body by loosening it, relaxation which consists of loosening the mind in order to avoid mental acts, and naturalness which is spontaneous.

Sādhana in the Tantra and 'Shaktipāta' reveal important practical aspects of practice in S'ākta-dars'ana Practice of Kundalini-yoga is an important aspect in Tantra-sādhana Kundalini-s'akti is normally dormant in the lowest strat of human consciousness, in the mūlādhāra; this energy is to be awakened in order that it may galvanise or spiritulise the whole system. The chapter on Mahā-yoga is author's review article in which important aspects of Jñāna-mārga are revealed. There are two aspects of Jñāna-mārga e g. the way of meditation (dhyāna) and the way of introspection (vicāra). In order to realise the truth expressed in the Mahāvākyas like 'aham brahmāsmi', personal effort is necessary. There is a clue to practice sahaja Jñāna-sthiti (natural spiritual state) by understanding the truth of the statement "Every instant free from mentel mediflcations in the wakeful state is the condition of self-realization (ātmānubhūti)".

In the second section of Philosophy (precept and practice) first two chapters are about Indian spiritual

heritage. The four mahāvākyas : Prajñānam Brahma. Tat tvam asi, Aham Brahmāsmi and Ayam ātmā Brahma constitute the central aspect of Indian spiritual culture. Indian philosophy has speculative side and practical aspect which go together. Next. chapter on Sāṅkhya focusses on analytical aspect of Sāṅkhya system. The systematic account of evolution consists of tattvas : Prakṛtr, mahat, ahaṅkāra, manas, five Jñānendriyas five karmendriyas five tanmātras, and (their products) five mahābhūtas.

Next Shvetashvatara Upanishad (chapter) is about Kannada edition of the Upanishad by Swamy Adidevanand. Shiva is the supreme divinity according to the Upanishad. Thec hapter on the ten Upanishada gives an introduction to lesser known but significant upanishads like yoga-sāra, vedānta-sāra upanishads. Next chapter (Bhagavadgita) is a brief review article on the Gita which mentions broad, cosmic and catholic ideas,

The chapter on Mrigendrāgama, is quite informitive it mentions four parts : Vidyā (Jñāna), Kriya, Yoga are Caryā-padas as necessary and sufficient conditions for self-reali sation, The chapter on 'A radiant glance of Shiva' is about Swami Vivekananda and Sri Aurobindo, Vivekānanda is considered to be a radiant grace from the eye of S'iva. Next 'contribution of Vivckananda to Indian Philosophy' is significant, for he himself embodied the best traditions of the Indian Quest for perfection. Swamiji said, "Sanskrit prestige of India go together." There is an interesting chapter about 'Swami Vivekananda : A forgotten chapter of his life'. Sri M. P. Pandit suggested the need of revision In the biographies of Swami Vivekananda in the light of significant data presented by Veni Shankara Sharma.

In the third section of Mysticism there are important review articles regarding the nature of mystical experiences as composed of the elements of sensory, intellectual

consciousness with bliss and peace. Genuine mystical experience gives rise to universal consciousness of love and truth, in which there is blending of mystical vision and scientific truth.

The author, Sri M. P. Bhat has tried to give his spiritual insights wherever possible. Most of the chapters are author's review articles. The treatment of the subject is lucid; both layman and scholar, may be benefited from the book. The book points out various original sources for further reading and enriching the understanding about types of traditions in spiritual sādhanā.

●

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION. HINDWADI, BELGUM

QUARTERLY REPORT

1' Punyatithi of Shri Gurudev Ranade was celebrated in Gurudev Mandir by holding a **Nama-Saptah** as usual for 5 days from 2nd to 6th June.. Talks were given by the following persons during this period and there was good audience.

1. Shri Vasantrao Ganesh Deshpande of Belgaum on "Bhagavadgita" 2nd morning.

2. Shri Om Swamiji (Major Gaffar) of Sri Raman Arunachala Sadhanalaya and Mission, Belgaum on **Sadhana** 2nd evening.

3. Guruji Shri patkar on "Dnyaneshwari" : 3rd morning

4. Shri Ramanna Kulkarni on "Bhakti : Sadhan Aani Sadhya" from 3rd to 6th June

A good number of Sadhakas participated in this Saptah. They were engaged in intensive meditation and reading the Dasbodh and having Bhajans regularly.

2. Hon. Shri Suresh Prabhu, Chairman, and the Directors of the Saraswat Co-operative Bank paid a visit to Gurudev Mandir on 16-3-91. They went round the building, made enquiries about the working of the Trust. visited the Library which contains about ten thousand books on Religion and Philosophy only and also saw some of our publications. They appreciated the working of the 'Academy' .

3. A 5 days programme of Radhaswamy Satsang, Khasbag, Belgaum was held in the Mandir from 30 3—1991

to 4—4—1991. A large number of devotees attended the function.

4. Shri Guruji Aravind R. Ranalkar gave talk on "Bhakti Marg" on 29-3-1991. Public response was very good.

5. On 28-5-1991, Shri Ramana Arunachal Sadhanalya and Mission, Belgaum, celebrated 2554th Jayanti of Lord Buddha in the Gurudev Mandir. Shri Om Swamiji (Major Gaffar) delivered a lecture on the philosophy of Lord Bnddha. There was very good response from the public

6. On 7-4-91 The Hon'ble Justice Sri Rangnath Misra, Chief Justice of the Supreme Court, paid a visit to the Gurudev Mandir. The Hon'ble Justice Shri S. Mohan, Chief Justice of the High Court of Karnaka and the Hon/ble Justice Sri S C. Mittal Chief Justice of the Punjab and Haryna High Court came with him. Lady Mohan was also present with them. The three Judges and Lady Mohan had prayers in front of the "PaduKas" of Shri Gurudev. Prasad was then distributed. They stayed in Gurudev Mandir for about an hour. The Hon'ble Justice Sri R.N. Misra nararted a few incidents of his life, when he was a student of Prof. R D. Ranade in the Allahabad University. Since 1945, he was in touch with Shri Gurudev Ranade and expressed that Shri Gurudev is one of the greatest saints in India, He further told that Shri Gurudev's spiritual hight was so great that none could assess it correctly or understand his spiritual experiences. He said that there is another great saint with whom he came in contact at his early age and he meets this great saint, H H. Shri Chandra Shekharanand, the senior Swami of Kanchi Kamakoti Matha, almost every year and pays homage to him even today. He promissed to visit Gurudev Mandir in December this year or January 1992 and to give a few lectures.

7. On 18-4-1991 Principal C. D Joshi, Ex-prlr cipal of Rajaram College, Kolhapur paid visit to the Mandir He was

also a student of Gurudev Dr. R. D. Ranade and expressed his satisfaction to see the working of the Trust. He also saw some of our Publications.

8 A talk on "Veda" was given by Dr. Sukumara Shastri of Bangalore on 21-4-1991 in the Gurudev Mandir. The audience put questions on various points relating to Veda and Smriti. The function was followed by Veda-Pathana etc by Smt. Susheela Nanjundappa and party of Mysore and the programme ended with Yajna.

9. From 22-4-1991 to 2-5-1991 Shri Ram Vashishta Arya of Vidarbha conducted classes for boys and girls to acquaint them with our ancient culture, Philosophy and method of conducting sandhya vandan. About 25 students took benefit of this programme.

We thank the following donors for their generous donation to this Academy.

1	Shri K. D. Khasnis, Pune	Rs. 1001/—((in adnition to his previous donation of Rs. 4004/—)
2,	Shri Dilip S. Revankar, Pune	Rs. 1001/—
3.	Shri M. B. Gokhale,	Rs. 101/—
4.	Smt. Radhabai Kale	Rs. 10/—

Shri S. B. Kulkarni of Belgaum and Shri Aravind Yashawant Puranik of Panvel have paid Rs. 150/- each and are enrolled as life subscriber of the Journal "Pathway to God".

THE SARASWAT COOPERATIVE BANK, BOMBAY has sanctioned a generous donation of Rupees Ten Thousand this year. Ws are grateful to the Chairman, Shri Suresh Prabhu and the Directors of the Bank for this generous and spontaneous donation.

A Generous Bank

THE SARASWAT COOP. BANK, Bombay, held a function on 7 - 6—1991 in connection with the announcement of the Bank's donations to several institions in Belgaum. The Bank has a flourishing branch in Belgaum. The function was presided over by Shri Suresh Prabhu, Chairman of the Bank

The Chairman of the Bank, Shri Suresh Prabhu and a large number of Directors of the Bank had paid a visit on 16th March, 1991 to Gurudev Ranade Mandir, head quarters of the Public Charitable Trust- Academy of Comparative Philosophy and Religion, Belgaum. The all went round the building, made enquires about the working of the Trust, visited the Library which contains about ten thosand books on Religion and Philosophy only and also saw some of our publicotions.

The Bank pays interest at 13% on fixed deposites, and being a scheduled Bank, Public Trusts are authorised by law to keep their deposits in this Bank. It is out of its profits that the Bank sanctions donations every year to deserving institutions. The Academy of Comparative Philosophy and Religion, Belgaum was given a donation of Rupees ten thousand and it was announced by the Chairman at the function. The Board of Trustees is greatful to Shri Suresh Prabhu, Chairman and the Directors of the Bank for this munificent donation to this Public Trust. Shri Bhagavadgita tells us :

दातव्यमिति यद्दान दीयतेऽनुपकारिणे ।

. . . . . तद्दानं सात्त्विकं स्मृतम् । 17. 20

With the blessings of Shri Gurudev Ranade, one of the greatest mystics of this century, the Bank, we hope, will grow from strength to strength under the able and diligent guidance of its Chairman, Shri Suresh Prabhu and will spread its net-work of donations to a still wider field. We pray for His blessings to the Bank and its Chairman, Shri Prabhu.

Sale of Publications of the Trust

The discount to be offered to Book-Sellers and individuals is new modified by the Trust as follows :

S. No.	Particular	Rate of Discount	Remarks
1.	If the order is for less than Rs. 250/—	20%	Postage and packing charges to be borne by the purchasers-
2.	If the order is for Rs. 250/- upto Rs. 500/-	25%	Postage and packing charges borne by the Trust,
3.	If the order is for Rs. 501/— and above	30%	Postage and packing charges borne by the Trust.

For individuals, purchasing books worth Rs. 250/— and above, the discount shall be at the rate of 10% with postage to be borne by the purchaser.

Our Contributors

1. Dr. G. N. Kundargi
   Dept of Philosophy
   University of Mysore
   Mysore 570006

2. Swami Mukhyanandaji
   Belur Math
   Ramekrishna Mission
   Howrah 711202

3. Shri K. K. Adkar
   Flat No. 2, 477B
   Plot 4C, Parvati
   Pune 411009

4. Dr. R. I. Ingalalli
   Dept. of Philosophy
   Karnata University
   Dharwad 580003

Registered with the Registrar of News Papers in India, New Delhi, under Registration No. 22624/72

List of Publications

1.	Thus Spake Gurudev —Shri M. S. Deshpande	1-00
2.	An Introduction to Vedic Study —Dr. Sampurnananda	1-50
3.	Religion in the Changing World —Dr. P. Nagaraj Rao	4-00
4.	Haridasas in Karnatak —Dr. G. S. Shrinivasan	1-50
5.	Bhagavata Purana —Prof. Aravind Basu	6-00
6.	Critical and Constructivs Aspects of Dr. R. D. Ranade's Philosophy —Prof. B. R. Kulkarni	12-00
7.	Sri Jnaneshwar —Shri R. N. Saraf	3-00
8.	Gurndeva Ranade, Biography and Mysticism —Shri S. N. Deshpande	24-00
9.	Mystical Search for the Absolute —Shri Motilal Pandit	65-00
10.	The Glimpses of Shri Gurudeva Ranade —Ed. Prof. B. R. Kulkarni	45-00
11.	ಶಿವಶರಣೆ ಶಿವಲಿಂಗವ್ವ ಶ್ರೀ ಆರ್. ವ್ಹಿ. ಕುಲಕರ್ಣಿ	12-00
12.	ಗುರುದೇವರ ಸಮನ್ವಯ ದರ್ಶನ —ಶ್ರೀ ಎಮ್. ಎಸ್. ದೇಶಪಾಂಡೆ	12-00
13.	गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण –श्री ग. वि. तुळपुळे	15-00
14.	श्री ज्ञानेश्वरांचे आत्मदर्शन –श्री श. ना. सराफ	40-50

This Journal is printed at Sadanand Printers, Old-Dalal Market, Dharwad-580 001.